

# WOMEN PREACHERS.

MRS. FANNIE McDOWELL HUNTER,



*Mrs Fannie McDowell Hunter*

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TO  
MY BELOVED SISTERS,  
WHO ARE ANNOINTED BY THE HOLY SPIRIT AND  
COMMISSIONED, LIKE MARY OF OLD, TO TELL  
THE SORROWING OF THEIR RISEN  
LORD, AND WHO, AS THEY GO ON  
THEIR BLESSED MISSION FOR  
THE MASTER,  
OFTEN MEET THE OPPOSITION AND SCORN  
OF THEIR OPPONENTS,  
THESE PAGES ARE  
**Dedicated**  
BY THEIR SYMPATHIZING SISTER  
THE AUTHOR.



## PREFACE.

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Like the Psalmist David, I may say: "I have believed, therefore have I spoken," in the pages of this little book. For it was born of profound conviction that the teaching set forth therein is in perfect harmony with the teachings of the Bible. And such conviction came from the prayerful study of the Bible.

"By what authority doest thou these things? And who gave thee this authority?" (Matt. 21: 23.) This is the question propounded by many when a woman enters the pulpit, takes a text and preaches a sermon. With a desire to prove from God's Word who gave her this authority, I have written these pages.

In my travels in the Evangelistic field, I have found that woman's right to preach is a much discussed subject. There are many views entertained concerning just what woman may or may not do in religious work.

I have reviewed the Scriptures carefully on this subject, consulting the best authorities for the original translation. I see no reason why it should not be considered as candidly as any other subject.

I ask a special favor of those who may have any prejudice against the public ministry of women and have decided not to agree with the position I have taken, that they will read before making any condemnatory remarks. I think the subject is worthy of patient and prayerful investigation.

The little book falls far below my ideal; but with all its defects, with an earnest desire to promote the glory of God, it is prayerfully sent forth on its mission of love.

MRS. FANNIE MCD. HUNTER.





## INTRODUCTION.

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I have been greatly honored by the privilege of reading the manuscript of this little book, and also by being asked to write its introduction. I have read several books, and sermons, and essays on both sides of this subject. This is the best of all. The argument is unanswerable. It proves to a demonstration that women have as Scriptural a right to preach the Gospel as men have, and are often as truly called of God to do it.

It ought to make any reflecting Christian man blush with shame to think what persistent opposition holy women have had to encounter while like Deborah, and Huldah, and Priscilla, and Junia, and Tryphena, and Tryphosa, they have been laboring in the Lord, and what petty and contemptible arguments opponents have made to justify this opposition.

The author is herself a preacher of righteousness of extended usefulness, known in many States. The fragrance of her Christian influence "is like ointment poured forth." She knows what a woman called of God to ministerial service has to endure; but she does not forget that woman, who was last at the Cross and first at the Sepulchre, has a right, at the bidding of Jesus, to proclaim His love to sinful and perishing souls. May many saintly women be encouraged by the reading of these pages to be obedient to their Heavenly vision.

A. M. HILLS.



# WOMEN PREACHERS.

## CHAPTER I.

### WOMEN PREACHERS—OLD TESTAMENT.

The Lord giveth the word:

"The women that publish the tidings are a great host." —Psalms 68:11. (R. V.)

That women are to take a prominent part in evangelizing the world is clearly taught in the Old Testament. The first great prophecy concerning woman, declares that her seed "shall bruise the serpent's head;"—Gen. 3:15. It was by the "seed of the woman"—Christ—that our redemption was purchased.

It was predicted that woman was to have a part in publishing the glad tidings of salvation. "The Lord gave the word; great was the company of those that published it."—Psa. 68: 11. As this passage is rendered in the authorized version of the Bible, there does not appear anything out of the common order. Unfortunately our translators have covered up the gender in this verse. The Hebrew word is of feminine gender.

Dr. Adam Clarke, the world's greatest Commentator, says the original Hebrew reads: "The Lord gave the word: *Of the female preachers there was a great host.*" He says: "Such is the literal translation of this passage; the reader may make of it what he pleases."

We make of it a prediction that women were to preach the Gospel.

In the Revised Version a similar translation is given to Dr. Clarke's:—

"The Lord giveth the word:

The women that publish the tidings are a great host."

The Hebrew shows that the heralds are women, and that they are publishing or proclaiming God's Word.

All through Jewish history, women were the ones chosen to announce good news or glad tidings. In Isa. 40: 9, we read:—

“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!”

Dr. Adam Clarke says the Hebrew shows the herald here addressed is a woman, and should read: “O *daughter*, that bringest glad tidings to Zion, etc.” God gives her the message He wants her to deliver: “Say unto the cities of Judah, Behold your God!”

The Gospel of Jesus Christ is the sweetest news ever brought to mortal ears—and why not woman, (whom God did not say was made a little lower than the angels) be allowed to bear the glad tidings of Jesus' power to save?

In Old Testament times it was no uncommon thing for woman to preach good tidings to the people. We have recorded instances, not a few, of those who acted in the capacity of prophetess in the days of Israel.

It really seems too bad, in this age of the world, that it becomes necessary to explain that a prophetess means a woman prophet—one who has the call of God for the sacred and responsible office of prophet.

We are not called upon to explain that a *queen* is a female king, duly vested with all his authority and functions of regal office. Nor are we called upon to explain that a priestess is a female priest, vested with all his authority and functions of priestly office.

Webster's definition of prophetess is: “A female prophet.”

Robert Young, L. L. D., author of the “Analytical Concordance of the Bible,” defines the Hebrew and Greek words translated *prophetess*, by the phrase, “fe-

male preachers." We are glad to cite such reputable authority on this translation.

Biblical and ecclesiastical literature gives us no warrant to make any distinction between the office and works of the male and female prophet.

Some narrow the office of the prophet down to the foretelling of future events. In many instances we find it was no part of their work. Hodge, in his "Outlines of Theology," in answer to the question, "What is the scriptural sense of the word prophet?" says: "A prophet of God is one qualified and authorized to speak for God to men. *Foretelling future events is only incidental.*"

Geike, in "Life and Words of Christ," says: "A prophet, in the Jewish point of view, was less a seer than a *fearless preacher.*"

Sanballat said to Nehemiah: "Thou hast also appointed prophets to *preach* of thee at Jerusalem."—Neh. 6: 4.

Webster defines the word prophet: "A person illuminated, inspired, or instructed by God to speak in His name."

Smith, in "The Dictionary of the Bible," says: "The ordinary Hebrew word for prophet is nabi, derived from a verb signifying to "bubble forth" like a fountain. Hence the word means one who pours forth the declaration of God. He says: "The English word comes from the Greek Prophetes, which signifies, in classical Greek, one who speaks for another and interprets his will to man."

In Exo. 7: 1, 2, we have these words:—

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

"Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land."

The evident meaning of this passage is, that Aaron

as the prophet of Moses, declared the will of Moses, or delivered his message to Pharaoh. So a prophet or prophetess of God, is to declare His will, or deliver His message to the people. In other words, they are mouthpieces of Jehovah.

Moses said he wished that *all* the Lord's people were prophets:—

"Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Num. 11: 29.

He did not except the women. Paul's wish accords with Moses' where he says in 1 Cor. 14: 5:—

"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."

He gives us a definition of what it means to be a prophet, or what it means to prophesy. 1 Cor. 14: 3:—

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

He says in verse four: "He that prophesieth edifieth the church." The Apostle Paul further shows what the work of the prophet is.—Eph. 4: 11-12:—

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Not only for the "perfecting of the saints" and "the edifying of the church," but "*for the work of the ministry.*" We see from this passage and 1 Cor. 12: 28, that prophets are ranked next to apostles:—

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

This passage proves that they are an established order of ministers in the Church of Christ. So we are forced to the conclusion that prophets—male and female—are *preachers*. They are called of

God, and inspired by His Spirit to preach the Gospel.

We feel we are rich in Scripture references that accord with the meaning of the word prophetess.

The first prophetess mentioned in the Bible is Miriam. In Ex. 15: 20, we find "Miriam, the prophetess," is the distinctive title given her. Dr. Young would style her a "female preacher."

She was the leader in a song of triumph over the destruction of Pharaoh's host at the crossing of the sea.

In matters pertaining to the prophetic office, Miriam claims equality with Moses and Aaron. In Num. 12: 2, Miriam and Aaron ask the question: "Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" The prophetic name and character had been bestowed upon them as well as Moses and they considered that for Moses to exercise an exclusive authority was an encroachment upon their rights. They shared with him the work of instructing Israel. In Micah 6: 4, God sanctions this claim when He says to Israel:—

"For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."

In this passage it is clearly seen that Miriam was by Divine appointment one of the three deliverers of Israel.

There is no way to escape the conclusion that she not only sustained an important official relation to the Israelitish movement, but that she was an inspired teacher and acted in the full capacity of prophetess—"woman prophet."

In the Book of Judges, 4th and 5th chapters, we have an account of Deborah, the prophetess, judge, and warrior.

Those who oppose woman's ministry and woman suffrage might do well to study this lesson from God's word.

It is recorded in Judges 4: 4: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." "And the children of Israel came up to her for judgments."—Ver. 5. She became the animating spirit of the government and discharged all the special duties of a judge.

By Divine authority she appointed Barak as commander of the army. Although the place was assigned him, he refused to go unless she accompanied him, which she consented to do, but told him that the success of the expedition would be imputed to a *woman* and not to him.—Ver. 9.

Although Barak had ten thousand men at his command, Deborah, under God, planned the campaign and directed the movements of the army. She even gave the order when time came to fight and God gave her the victory and her prophecy was fulfilled. She told Barak: "The Lord shall sell Sisera (captain of Jabin's army) into the hand of a woman"—Ver. 9. He was killed by Jael.—Ver. 21.

We must accept the Bible record given of Deborah although we face the opposition of some theologians, who make an effort to prove that Barak and not Deborah was the real judge and ruler of Israel. The Bible record forces us to the conclusion that Deborah, as a prophetess in religious matters and as a judge in civil matters, had a God-given right to exercise all the duties and privileges of the offices. By virtue of her inspiration she was styled "a mother in Israel."

Following the record of the wonderful victory God gave her over Jabin, is her glorious triumphal ode in Judges, Fifth chapter, which is nothing less than a sermon. She said: "The Lord made me have dominion over the mighty."—Ver. 13.

She closed by saying: "So let all thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his might."



The next instance of a woman acting as a prophetess is that of Huldah recorded in 2 Kings 22: 14. In reading from the eighth verse we gather these facts: Josiah, who was king at this time, sent Shaphan, the scribe, to Hilkiah to look after the financial interests of the kingdom. After the settlement of their business matters, Hilkiah informed Shaphan that he had found the book of the law in the house of the Lord.—Ver. 8.

Hilkiah gave the book to Shaphan and he read it. He then took the book to the King and read it to him. The contents of the book so moved the king that he rent his clothes and commanded the priest, the scribe and servants as follows in Ver. 13:—

“Go ye inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found.”

They “went unto Huldah, the prophetess, and they communed with her.”—Ver. 14. Here we find the prime minister, the secretary of the State, and the High Priest consulting a woman to procure an authoritative opinion concerning the words of the book—and this in the time of Jeremiah and Zephaniah—both prophets of Judah, and she spoke to them with a “Thus saith the Lord.”—Ver. 15. Her interpretation of the words is found in 2 Kings 22: 15-20. This shows plainly that Huldah, under Divine appointment, discharged the duties of a prophetess in delivering the message of God to not only the King, but to “the people” and to “all Judah” for the king included these with himself in the request he made.—Ver. 13.

In such veneration was this woman held by the Jewish nation that her sepulchre and those of the house of David were alone tolerated in the city of Jerusalem. (“Geike’s Life of Christ.”)

Mention is also made of the wife of Isaiah as a prophetess. (Isa. 8: 3.) Also Noadiah, the prophetess. (Neh. 6: 14.)

We conclude our review of the Old Testament by

reference to the fact that women *ministered* at the door of the Tent of meeting: "And he made the laver of brass, and the base thereof of brass, of the mirrors of the women which assembled to minister at the door of the tent of meeting."—Ex. 38: 8. (R. V. marginal reading.)

The word translated to "minister" or "serve" is used to designate two kinds of service—Military and Tabernacle or Temple service.

In the passage before us, it has reference to Tabernacle service and designates the service of but one class or order of Tabernacle attaches—the Levites. In Num. 8: 24, it is said of them:—

"They shall go in to *wait upon the service* of the tabernacle of the congregation." Hebrew scholars give the literal translation as follows: "*They warred the warfare* of the Tent of meeting." We conclude that these women who "*ministered*" at the door of the Tabernacle, belonged to the order of the Levites, because the original word translated "to minister," aside from its military sense, is used only of the Levites in connection with their Tabernacle service. They were Levite women and had some part in the Tabernacle service. The Levites were ordained to service. We find in the Eighth chapter of Numbers that they were inducted into office with prescribed ceremonies.

It is urged that women were never admitted to the priesthood. We quote from Rev. Anna Starr, of the M. P. Church, regarding the women not being admitted to the priesthood. She says: "We answer that this fact would afford no just ground for discriminating against women in the present dispensation:—

"FIRST.—Because the priest was typical of Christ in His *humanity*. His incarnation was in the form of man.

"SECOND.—Because the office of priest was done away in Christ." See Hodge's *Outlines of Theology*,

page 398. There is now, "One Mediator between God and men, the man Christ Jesus."—1 Tim. 2: 5. Hodge says: "No priestly function is ever attributed to any New Testament officer, inspired or uninspired, extraordinary or ordinary." There is no office in the Christian church to-day corresponding to the office of priest.

The minister of the Christian dispensation corresponds with the Levite and with the prophets of the Levitical dispensation, and both of these offices were open to women.

Under the Old Testament economy, a woman could be a Nazarite. "And the Lord spake unto Moses saying, speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord."—Num. 6: 1-2. Geike affirms that "the life-long Nazarite stood on an equality with the priest and could enter the Holy Place."

Woman may have been debarred from the priesthood, but not from exercising the *higher office* of prophet. The prophet was God's representative and as such declared His will to man. The priest was man's representative and officiated in man's behalf. The prophet was God's spokesman and the priest was man's spokesman. Geike says of John the Baptist, that though a hereditary priest, he chose the "higher mission of prophet." The highest office in the Old Testament church was that of prophet and we find where they rebuked, instructed and commanded the priests.

It can be demonstrated in perfect accord with the views of the best Biblical authorities that, "so far as plenary authority in the church is concerned, the prophetic office ranks above that of priest, and as the greater includes the lesser, it by right includes all that belongs to him; so it can but rationally follow that God has thought proper to bestow the *highest office in His Church upon a woman.*"

## CHAPTER II.

### WOMEN PREACHERS—NEW TESTAMENT.

"And there was one Anna, a prophetess."—Luke 2:36.

We come now to the New Testament where in Lu. 2: 36-38, we find an account of Anna, a prophetess. She was prophetess in Jerusalem at the time of our Lord's presentation in the temple and just after Simeon had blessed the Babe, she "*spoke* of Him to all them that looked for redemption in Jerusalem." She preached Jesus as the actual Saviour of all, to those who like herself and Simeon, were devoutly waiting for the promised Redeemer. Thus woman was the first to preach Jesus to the Jews as the real Messiah.

The probabilities are that Anna was a Nazarite.

She "departed not from the Temple, worshipping with fastings and supplications night and day." Dr. Godbey says: "She was no backwoods preacher, but a metropolitan enjoying a settled pastorate at Jerusalem."

Woman was also first to preach Jesus to the Samaritans.—Jno. 4: 28.

It is instructive to read the whole account of this woman coming in contact with Jesus, which resulted in Him using her to overcome the deeply rooted prejudice of the Samaritans. Christ especially honored women. It was to this Samaritan woman that He, for the first time, explicitly declared Himself to be the Messiah. She at once and fully believed upon Him. In spite of her past unsavory record, impelled by love, she at once dared to proclaim Christ *in public to men*. She was so filled with the joy of the

Living Water that she forgot her original errand. "She left her water-pot." Dr. Steele says: "She came for a pitcher of water and took a whole well away with her."

She "*saith to the men*, Come, see a man which told me all things that ever I did: is not this the Christ."—Ver. 29.

She aroused the whole city and the inhabitants came pouring out to welcome the Messiah whom this woman preached.

"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did."—Jno. 4: 39.

She publicly proclaimed Christ to a congregation of men and He had no word of rebuke to offer. In all that we have ever read against woman's right to preach the Gospel, we have never read a single quotation from the words of Jesus against this right. This is significant.

Women accompanied Jesus on His tours through Palestine.

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.

"And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils."—Luke 8: 1-2.

These women not only accompanied Jesus on His preaching tours through cities and villages, but they followed Him from Galilee to Calvary.

"There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

("Who also, when he was in Galilee, followed him, and ministered unto him"); and many other women which came up with him unto Jerusalem."—Mark 15: 40-41.

They beheld where He was laid, showing they

were last at the cross. — Mark 15: 47.

They were first at the sepulchre.

“And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.” — Mark 16: 2.

*“At the rising of the sun.”*

We have no record of Jesus disapproving of their conduct or telling them “to stay at home and learn of their husbands.” On the other hand, He appeared to them *first* after the resurrection and appointed them to first announce to men His resurrection.

“Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.” — Matt. 28: 10.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

“Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.” — Jno. 20: 17-18.

And so at last all the band of devoted women unite in proclaiming the risen Jesus to the incredulous apostles.

“It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.” — Luke 24: 10.

They were the *first* to tell of the risen Lord.

When Christ appeared to the disciples on the way to Emmaus, after the resurrection, they designate these women as “certain women also of our company.”

“Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

“And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.” — Luke 24: 22-23.

Afterwards Peter was preaching in the house of Cornelius, at Cæsarea and in his sermon he said: “Him God raised up the third day, and gave Him to be made

manifest, not to all the people, but *unto witnesses chosen before of God.*”—Acts. 10: 40-41. Were not these women who “had come with Him out of Galilee” and were first to meet Him after the resurrection, “Witnesses chosen before of God?”

Paul says in Acts 13: 30-31:—

“But God raised him from the dead:

“And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.”

Now Jesus said to Mary:—“Go to my brethren,”—Jno. 20: 17—and to the women, (the names of some are given) He said: “Fear not: go tell my brethren that they depart into Galilee, and there shall they see Me.”—Matt. 28: 10.

That He did not merely refer to the Apostles is evident from the recorded fact that He appeared to them that *same night in Jerusalem.*—Jno. 20: 19. But His “brethren” were to depart *into Galilee* and *there see Him.* We find that Christ used the term “Brethren” in a very broad sense and to include the entire body of believers.

“Then came to him *his* mother and his brethren, and could not come at him for the press.

“And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

“And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”—Luke 8: 19-21.

The angel said to the women:

“And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.”—Matt. 28: 7.

In this passage the term *disciples* is used and is generally limited to the Apostles. To thus limit the term is not Scriptural. The Apostles were usually

called "The Twelve," "The Eleven," "The Apostles."

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6: 13.

Joseph of Arimathea was called a Disciple.—Matt. 27: 57; Jno. 19: 38. Tabitha, Timothy, Ananias, and Mnason were called disciples and none of them were of the Twelve.—Acts 9: 36; 16: 1; 21: 16.

So we see from the Word, that the women were Divinely commissioned to proclaim the resurrected Christ to the "brethren" and to the "disciples". They were first to receive this commission from the lips of the Saviour. In Luke 24: 9, it is recorded of the women: "And returned from the sepulchre, and told all these things unto the Eleven, and to *all the rest*."

They were in that assemblage that met in Galilee, for the angel had said to them: "He goeth before you into Galilee; there shall ye see Him: lo, I have told you."—Matt. 28: 7.

The evening after the resurrection, Jesus appeared to the Apostles "and them that were with them."—Luke 24: 35-36. Jno. 20: 19-23, and He said to them: "Peace be unto you: as my Father hath sent me, even so send I you." He breathed on them and said unto them, "Receive ye the Holy Ghost." "Then opened He their understanding, that they might understand the scriptures."—Luke 24: 45. He then commissioned them—the Apostles and "them that were with them"—to preach repentance and remission of sins in His Name among all nations, beginning at Jerusalem. He said: "And ye are witnesses of these things."—Luke 24: 48. He commanded them what to do in order to be fitted for this service: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49. Although the atonement was complete, the sacrifice had been offered and the lost world was waiting for the message of the



Gospel, they were commanded to "tarry." This command was renewed at the time of the ascension.—Acts 1: 4-5.

While it is not in so many words recorded that the women were present the night after the resurrection when Jesus appeared to the Apostles "and them that were with them," but we believe *they* were included among "them that were with them." They may or may not have been present at the Ascension. But we do know that they were among the number who assembled themselves in that upper room in Jerusalem. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."—Acts 1: 14.

Someone has said: "Woman truly rocked the cradle of the Pentecostal Church." The women were in the majority of the company of those gathered in the upper room. The company numbered about one hundred and twenty.—Acts 1: 15. In verses thirteen and fourteen we find them classified and enumerated. The names of the eleven disciples are mentioned, the four brethren of Jesus, (Matt. 13: 55.) Mary the mother of Jesus, and the women. Anyone with the least mathematical turn can see that the eleven disciples and four brethren taken from one hundred and twenty leaves one hundred and five women who received "The promise of the Father" (Acts 1: 4.) and were fitted to be witnesses unto Jesus "unto the uttermost part of the earth."—Acts 1: 8.

The following facts occur in the history of Pentecost:

FIRST.—The *women* and Mary the mother of Jesus were present with the Apostles and His brethren, praying for "The Promise of the Father."

SECOND.—"When the day of Pentecost was fully come, they were all with one accord in one place."—Acts 2: 1. The "*all*" includes the women of Acts 1: 14.

THIRD.—"And suddenly there came a sound from

Heaven as of a rushing mighty wind, and it filled all the house where they were sitting," and "cloven tongues like as of fire" appeared, and "it sat upon *each* of them." "And they were *all* filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."—Acts 2: 1-4. The foregoing facts prove that the men and women bear the same relation to the day of Pentecost. They were ALL, (women as well as men) filled with the Holy Ghost and began to SPEAK (women as well as men) with other tongues as the Spirit gave them utterance. It is a mistake to assume that Peter was the only preacher on that occasion, for the pen of inspiration records that "*all*" began to speak. *All* (women as well as men) were fitted to tell out to the lost world of the crucified Saviour—that marvelous story of matchless love—and the story of His resurrection. The *women* as well as the men had tongues of fire—God's weapons for the spread of the Gospel.

It is recorded in Acts 2: 7, that "they were all amazed and marvelled" at this Pentecostal demonstration—just as the people are to-day—especially if a woman begins to speak as the Spirit gives utterance. The old-time inquiry is made: "What meaneth this?" (Acts 2: 12.) "Who gave thee this authority?" (Matt. 21: 23.) Thank God! The great host of women that are publishing the tidings can answer the question as Peter did in Acts 2: 16-18:—

"But this is that which was spoken by the prophet Joel;

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

"And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

"*All flesh* shows that the pouring out of the Spirit

is not limited to either rank, sex, office, or nationality. "Your sons and your *daughters* shall prophesy." Now Peter says that Joel's prophecy was fulfilled on the day of Pentecost. It was not fulfilled unless the "daughters" and "hand-maidens" prophesied, i. e., spoke to "men to edification, and exhortation, and to comfort." (1 Cor. 14: 3.) The real meaning of prophesy is to "bubble-forth"—to be so filled with the Spirit that the gospel message will literally "bubble forth" from the heart. In 1 Cor. 12: 7, (R. V.) we read: "To each one is given the manifestation of the Spirit *to profit withal*." The question naturally arises, why, on the day of Pentecost, did the Holy Ghost bestow on these women the gift of tongues if they were not to "profit withal?" The assumption that they exercised their gifts in private and that the men exercised their gifts in public, is contrary to the teaching of God's Word. It might be well to note here, that these women were not "fortune-tellers." They did not foretell of future events as that has been proven is not the meaning of New Testament prophesying.

Following the outpouring of the Spirit, the "sons and daughters," "servants and hand-maidens" went forth as heralds of mercy and truth.

In Acts 8: 3-4, we have an account of their being "scattered abroad went everywhere preaching the word." This was the result of the Sauline persecutions. "Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison."—Ver. 3. These were not the *Apostles* as some would have us believe, but *men and women* of the church which was at Jerusalem.—Ver. 1. *Men and women* "were scattered abroad went every where preaching the word." They preached Jesus as faithfully as the Apostles had.—Acts 5: 28.

In Acts 21: 9, we find that Philip, the evangelist, "had four daughters, virgins, which did prophesy."

Paul tarried "many days" with Philip, but Luke does not record that he rebuked these daughters or in any way disapproved of their public ministry.

We read of no "resolutions" against their efforts to "speak unto men to edification."

We call attention next to the account of Priscilla, whose name occurs five times in the New Testament; three times her name precedes that of her husband indicating no doubt that she was the chief actor—probably being of the two, the more prominent and helpful to the Church. In Acts 18: 24-26, we read: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." In the Revised Version, Priscilla's name stands first. Both Paul and Luke bestow this honor upon her. Here we have a woman, not only teaching, but *expounding to a man* the way of God more perfectly. Note that it was to an "eloquent man and mighty in the Scriptures." She had, previous to this, abundant opportunity to know Paul's views on "Woman's Right," for he had resided in her home at Corinth eighteen months. This passage is an example of not only *lay* ministry, but woman ministry of the highest type. Priscilla is an example of what a married woman may do in conjunction with home duties and not separate from her husband.

In Rom. 16: 1-15, Paul mentions the names of several women preachers. He says of Phebe, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh Saints, and that ye assist her in

whatsoever business she hath used of you; for she hath been a succourer of many and of myself also."—Vers. 1-2. Binney says: "The correct translation of this passage shows that Phebe was a *deaconess* of the church and a succourer or patron of many—the original of *patron* being radically the same as is rendered 'he that ruleth,' in chapter 12: 8." Dr. Godbey says: "In Methodism the deacons are all ordained preachers of the Gospel. So you see I prove by Paul that she was a preacher and by the Methodist church that she was an ordained preacher." In his translation of the New Testament, he renders this passage as follows: "Phebe, our sister, who is a *minister* of the church, etc."

The word translated "servant" occurs twenty times in Paul's writings. Sixteen times it is translated "ministers." Three times it is translated "deacon." Only once is it translated "servant" and it is rather singular that the single exception is where the word is used in reference to Phebe. The same Greek word is used where it is said of Paul that he was made a minister. "Whereof I, Paul, am made a minister" (in the original, deacon.)—Col. 1: 23, and Eph. 3: 7. "Who then is Paul, and who is Apollos, but ministers" (deacons) "by whom ye believed."—1 Cor. 3: 5. "Who hath also made us able ministers (deacons) of the New Testament." 2 Cor. 3: 6.

It is also used where it is said of Tychicus that he was a "beloved brother and faithful minister."—Eph. 6: 21, and Col. 4: 7; of "Epaphras our dear fellow-servant, who is for you a faithful minister of Christ."—Col. 1: 7; of "Timotheus, our brother and minister of God."—1 Thess. 3: 2. And the *same* Greek word is used where it is said of Phebe that she was a "*servant*." In both our common and Revised Version it is uniformly translated *minister*, except in this one solitary instance *where it refers to a woman*.

We can but complain of the unfair treatment of

woman at the hands of the King James' Translators and can plainly see the power of prejudice in even learned and pious men. It seems, the fact that Phebe was a woman, determined them to make this departure in the Authorized Version of the Scriptures.

Paul when called a *deacon*, our translators call a *minister*; but Phebe, when called a *deacon* they make a *servant*.

The Bible record shows that the churches of that day were poor and hence had no *servants*, in the ordinary sense of the word servant. They had no church edifices in which to conduct religious services, but held them in private houses.

Of this passage (Rom. 16: 1,) Dr. Gordon says: " 'Deaconesses' has timidly crept into the margin of the Revised Version, thus adding prejudice to slight by the association which this name has with High Church sisterhoods and orders."

Some scholars object to the translation "deaconess" because they assert that the Greek language has no such word. It is a fact that the Greek word translated "minister" in so many passages and "servant" when reference is made to Phebe, is of *common gender* and applies to either male or female.

Webster's definition of the word "deaconess" is a "female deacon."

We find nowhere in the New Testament the slightest intimation that the work of a "female deacon" was *in any respect different from that of the male deacons*. The office was one—the functions the same. So Phebe possessed the functions and discharged the duties of a deacon.

Granting that her work was the same as a deacon, does not prove that she was not a *minister* of the church and as such did not preach, for deacons not only ministered unto the sick and needy, but they preached and discharged other spiritual functions.

It is said that Philip, the evangelist, was "one of the seven" who was appointed as assistants of the Apostles.—Acts 6: 1-6. Philip performed the work of a preacher of the Gospel. "Then Philip went down to the city of Samaria, and preached Christ to them."—Acts 8: 5. He also baptized the Eunuch.—Acts 8: 38.

Stephen was also one of the seven, and following is the record we have of his labors: "And Stephen, full of faith and power, did great wonders and miracles among the people. And they were not able to resist the wisdom and the spirit by which he spake."—Acts 6: 8, 10.

It is generally assumed the seven who were appointed over the business of seeing that the widows were not neglected in the daily ministration were deacons. However it is a noticeable fact that they are never called deacons. The New Testament teaching, that deacons were preachers, is very clear. They were one order of the ministry. Paul addresses one of his epistles, "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." It is true they did other things, but these were incidental to the preaching.

So with the light we have on the Bible concerning this subject, we can but enter our protest against the partiality shown by the Church to the men who fill this office.

We insist that the duties of a woman filling the office should be the same. It is unfair to clothe the men deacons with ministerial dignity to preach in the pulpit and to help administer the sacraments and yet refuse these prerogatives to the women deacons and give to them only the drudgery in hunting up the deeply depraved in the slums of our cities and administer to the needs of the destitute and dying. We recognize this as being Christ-like work, and it is a work that all Christians and preachers should take part. But why

give to a woman an office with an honorable name and not allow her the full functions of same?

Junia is the name of another woman preacher mentioned by Paul in this Sixteenth chapter of Romans. "Salute Andronicus and Junia, my kinsmen and fellow-prisoners, who are of note among the Apostles."— Ver. 7. The Syriac Version renders this verse as follows: "Salute Andronicus and Junia, my relatives, etc." We quote Dr. Gordon's comment on this passage: "Is Junia a feminine name? So it has been commonly held. But the words with which it stands connected, has led some to conclude that it is Junias, the name of a man. This is not impossible. Yet Chrysostom, who is a Greek Father, *ought to be taken as high authority*, makes this frank and unequivocal comment on this passage: 'How great is the devotion of this woman, that she should be counted worthy of the name of an apostle.' " Chrysostom lived in the Fourth Century and he was a man of great learning: the Greek was his native language and he declared Junia to be a woman.

Bishop Lightfoot says: "It is doubtful if there was such a name as Junias, while Junia was a common name among the women of Rome."

Olshausen, in his comment on this verse says: "Junia appears to have been the wife of Andronicus."

Luther, in his German Bible, translates this clause as follows: "welche sind bernhmte Apostele"—*who are renowned apostles*.

On examination of the term apostle we find it is not confined to the Twelve. Barnabas was not of the Twelve, but was called an apostle. (Acts 14: 14.) In Gal. 1: 19, James, the Lord's brother, is called an apostle. Matthias was chosen as an apostle. (Acts 1: 26.) In Phil. 2: 25, Epaphroditus is called *messenger* in our version, but an *apostle* in the original. In 2 Cor. 8: 23, it is said of certain brethren, that they were apostles. Paul says he was "ordained both a preacher and an



apostle."—1 Tim. 2: 7.

That God has placed apostles in the highest rank in His Church can not be disputed. In proof that they are the highest order of the ministry, we quote from Eph. 4: 11-12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In this passage Paul states that God gives them "for the work of the ministry." The apostolical office did not expire with the Twelve Apostles.

If God chooses and sends a woman out to do the work of an apostle, should she not be recognized as such, and should there be any hesitation in giving the Scriptural name to the office she is fitted and qualified to fill?

With Paul, we recognize Junia as an "apostle of note" and as he was *ordained* to fill the apostolical office, (1 Tim. 2: 7) we believe she was also.

Paul sent his salutations to several other women. "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord."—Ver. 12. We quote Dr. Clarke's comment on this verse: "We learn from this, that Christian *women* as well as *men*, labored in the ministry of the Word. Many have spent much useless labor in endeavoring to prove that these women did not *preach*. That there were some *prophetesses* as well as *prophets* in the Christian church, we learn; and that a woman might *pray* or *prophecy*, provided she had her *head covered* we know and that whosoever *prophesied* spoke unto others to *edification, exhortation, and comfort*, St. Paul declares.—1 Cor. 14: 3. And that no preacher can *do more*, every person must acknowledge; because to *edify, exhort and comfort* are the prime ends of the Gospel ministry. If *women* thus *prophesied*, then *women preached*."

Paul also sent greetings to Mary (Ver. 6) and to the mother of Rufus, and the sister of Nereus.—Ver. 13.

We do not believe that Paul disposed of these women as some would in these days by making them deaconesses in some Church and then divesting that office of the functions that belong to it when filled by a man. It is a glaring imposition that women ought to refuse to submit to.



## CHAPTER III.

### OBJECTIONS ANSWERED.

"Let your women keep silence in the churches."—1 Corinthians 14: 34.

We come now to the Pauline Epistles and will take up two passages which have been used so long by the opponents of the equality of women. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."—1 Cor. 14: 34-35. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim. 2:12.

This is the favorite battle-ground of the opponents, and where their batteries of opposition are planted and from every side they belch forth their shot and shell with the hope of putting a "padlock" on the mouths of women. In many instances they have effectually closed the mouths of godly women by teaching them to believe that the public ministry of the Word by themselves is committing a sin against God and that it is even a *shame* for a woman to *speak* in the churches. This teaching has silenced many a talented woman so she would not even witness to the saving power of Jesus, much less present herself to God to go forth bearing precious seeds of Gospel Truth for the salvation of the lost.

Some years ago the writer was assisting in a revival meeting in Kentucky. The Holy Spirit descended upon the congregation in a most marvelous manner during

one afternoon service. A middle-aged woman arose with shining face, clapping her hands and said: "I *must* praise God although my church has taught me that a woman *must keep* silent in the church, and that it is a *shame* for her to speak. But the Spirit of God is upon me and my heart is so filled with praises, I *must* speak." She talked and shouted as any old-time Methodist would have done. Thank God! In this Holy Ghost dispensation, minds that have been beclouded by the fogs of superstition from mediaeval errors are being cleared and as the Spirit touches the heart, *liberty* is given: "Where the Spirit of the Lord is, there is liberty."

Opposition to women preaching has largely grown out of ideas based on tradition, prejudice and misunderstanding and misapplying these two passages of Scripture found in Paul's writings. We face the difficulty of truth finding its way out of the jungles of prejudice and ignorance. Many persons who are blinded by prejudice, simply refuse to open their eyes. They remind us of the man of whom we heard a woman evangelist tell. It illustrates why some fail to get the right meaning to these texts.

"A man told John he would give him five dollars if he could not show him fifty rats in five minutes. So he took him to the stable and instructed him where to stand to see the rats run out as he would be inside to scare them out. The man asked John if he saw the rats, to which John replied in the negative. After repeating the question several times and receiving the same reply, he stepped outside and to his amazement found that John had his eyes *closed tight* and of course could see no rats." So many of our opponents are doing just as John did. Simply *will not* see the truth because they allow prejudice to close their eyes to it.

By carefully examining these two passages before us, we can make Paul harmonize with the Scriptural

teaching we have already presented and thus the supposed mountain in the way of women speaking for Jesus in the churches will have been removed. It is only made a *phantom* mountain from a mole-hill that never existed, and yet, it has afforded our opponents much consolation.

At the time Paul gave these directions for women to "keep silence," the greatest disorder prevailed in the Corinthian Church. There were factions, divisions, drunkenness, etc.—1 Cor. 1: 11-12; 5: 1-2; 6: 1; 11: 18-21. Such confusion prevailed in their public services that it was not possible to celebrate the Lord's Supper. Paul showed them in plain words what was expected of them when they came together.—1 Cor. 11: 20-34.

In the Fourteenth chapter and the 26th verse he is trying to restore order and exhorts them as follows: "Let all things be done unto edifying." Each one had a psalm, a doctrine, a tongue, a revelation, or an interpretation, and all were trying to take part in the service at once.

Paul took in the situation and gave three commands to silence. We notice in every case it is *conditional*. "Let *him* keep silence in the church."—1 Cor. 14: 28. This was the command to those who spoke in an unknown tongue. But it is on condition that "there be no interpreter present." He directs even that they speak in turn if an interpreter is present.

He next reproves the prophets and the command given is: "Let the first hold his peace."—Ver. 30. It is to the prophets "speaking by two or three," but it is on *condition* that "a revelation be made to another sitting by."

The third command to silence is to women who have been disturbing the service by asking questions and he commands them also to "keep silence in the churches," but it is *on condition* of their interruptions of the service by asking questions, for the Apostle adds:

“For it is not permitted unto them to speak” and “if they will *learn anything*” to “ask their husbands at home.” Eastern women are exceedingly loquacious and their united talk (all at once) made great confusion and he rebuked this unseemly confusion and babblings in the churches. He says in Ver. 33: “For God is not the author of confusion, but of peace.” To maintain peace and quiet, Paul tells women to stop asking questions publicly and if there was anything they wished to know they were to ask their husbands at home.

We notice that the larger part of this 14th chapter of 1 Corinthians is devoted to regulations for the men. When the command is given to women it is not in general terms, but *your women*—the women who *abused* the liberty of the Gospel, as the men also did, by yielding to a disorderly spirit. Paul’s prohibition—34th verse—was for that local church and was only temporary.

We state emphatically the Apostle did not rebuke those women because they had made an effort *to teach or preach*, but for their effort *to learn*. “If they would *learn anything*,” he said. If he meant to debar women from praying or prophesying (preaching) his command is not at all applicable. The directions he gives would be perfectly meaningless.

From the Gospel record we find that Christ was often interrupted in His public discourses by persons asking questions. Missionaries tell us that the same annoying custom prevails in the Oriental lands to-day. Rev. R. L. Harris (deceased) said that he never knew the meaning of 1 Cor. 14: 34, until he went as a missionary to Africa. He said that women are kept in ignorance, but that the men are educated. He also said it was considered a disgrace for a girl when she reaches womanhood not to get married. As soon as they are grown they enter into the marriage relation.

When he began conducting religious services, many of them would attend with their husbands. They were

so very ignorant they could not comprehend even his plain preaching of the Gospel. So they would interrupt him by asking questions while he was giving the Gospel message.

One woman would rise to her feet to ask questions. Sometimes several would be asking questions at the same time, which caused great confusion. In order to maintain order he finally would command them to be seated and when at home to ask their husbands for an explanation of what he was preaching.

If Paul meant literally for women not to prophesy or speak in the churches he certainly was self-contradictory. He not only permitted but encouraged the public ministry of women as he gives directions how they are to pray and prophesy. 1 Cor. 11: 5, 6:—

“But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

“For if the woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven let her be covered.”

What man was allowed to do with *his head uncovered*, woman was allowed to do with her *head covered*. This was enjoined upon them in conformity to the custom of the age. So the Holy Ghost, through Paul authorizes women to pray and prophesy. Again we call attention to the Bible definition of prophesying in 1 Cor. 14: 3:—

“But he that prophesieth spaketh unto men to edification, and exhortation, and comfort.”

Women may prophesy unto men *not to “confusion”* but “to edification, exhortation and to comfort.”

By noting his careful directions as to woman's apparel when engaged in religious services, it seems anyone would be convinced that Paul did not exclude women from praying or prophesying (preaching). He gives the following directions: “I will therefore that

the men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that the women adorn themselves in modest apparel with shamefacedness (*"shamefastness"* in Revised Version) and sobriety, not with braided hair or gold, or pearls, or costly array; but which becometh women professing godliness with good works.—1 Tim. 2: 8-10. The meaning of this passage is very plain. He wills "that men pray everywhere, lifting up holy hands, etc." "In like manner" he wills "that women pray in modest apparel, etc." Chrysostom and most commentators supply the Greek word meaning "to pray" in order to complete the sense. "In like manner" compels them to this course.

We will now examine the other passage our opponents use against woman's right to preach.—1 Tim. 2: 11, 12:—

"Let the woman learn in silence with all subjection.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The Revised Version renders it as follows: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man." "*In quietness.*" That is in a decorous, orderly manner. Dr. Gordon says: "Let a woman learn in quietness," an admonition not at all inconsistent with decorous praying and witnessing in the Christian assemblies. When *men* are admonished, the King James' translators give the right rendering to the same word: "That with *quietness* they work and eat their own bread (1 Thess. 3: 12), an injunction which no reader would construe to mean that they refrain from speaking during their labor and eating." The Greek word which these Translators have rendered *silence* occurs in three others passages and is rendered "*quiet.*"—1 Pet. 3: 4; 1 Thess. 4: 11; 1 Tim. 2: 2. Well may we wonder that they render-



ed the passage in reference to women differently.

In this passage it is a noticeable fact that preaching or speaking in church is not under consideration. Women preachers are often accused of having no regard for this injunction and the opposers hurl the passage into their faces as if they were trying to "usurp authority over man" by engaging in ministerial work. Women have no such desire. "To exercise authority with which one is *lawfully invested*, is not to *usurp* authority." The Queens of different countries exercise authority over men, but no one considers them as usurpers.

Greek scholars say that the word "usurp" is not in the Greek. Dean Alford translates this passage, "*nor to lord it over.*" In the original, the word is *authentain*, "*to be a despot.*" The men are exhorted not to be "*lords over God's heritage.*"—1 Pet. 5: 3.

We feel assured if our opponents will do as Daniel Webster advised: "*Conquer our prejudices,*" they will decide that Paul did not intend to prohibit women from taking any part in religious services, or even from preaching. In proof that he permitted and encouraged the public ministry of women, both in teaching and preaching, we have referred to several cases. The case of Priscilla, the "teacher of teachers" someone has styled her, to whom he sent greetings and commended her as a fellow-worker and places her name before her husband.—Rom. 16: 3, 4; 2 Tim. 4: 19.

He commended Phebe as a minister of the church at Cenchrea and instead of rebuking her for "usurping authority" he urged that they "receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you."—Rom. 16: 1.

In Phil. 4: 3, Paul further mentions woman's work: "And I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel, with Clement, also, and with other my fellow-laborers, whose

names are in the Book of Life." The word here translated *labored with* means to *strive along with one, on his side, to help vigorously.*

It is a mistake to assume these women merely labored in the kitchen to cook for Paul, for he says, "labored with me *in the Gospel.*" This is explanatory. They gave him the same assistance that Clement did, "Helped him to preach," Dr. Godbey says. Rev. W. K. Brown, D. D., ex-President of the Cincinnati Wesleyan College, says: "The expression, 'Help those women' indicates a leadership on the part of the women. The term also indicates a similarity in the labors of the males and females. And the charge is, help those women, which being given to a man, fully confirms the associate labor of men and women."

In Titus 2: 3, 4, we find Paul's exhortation to women to be "teachers of good things." Dr. Brown renders this passage as follows: "That the *women* elders likewise be reverent in demeanor—teachers of that which is good." No doubt they were teachers in the direct personal application of the Gospel truths. "Teachers of good things," indicate this meaning.

So, evidently Paul's frequent mention of the merits and prerogatives of women fully acquits him of the false charge, that he wished to relegate them to the background and thus debar them from the office of the ministry.

We conclude this chapter by calling attention to one more quotation from Paul's writings that brings the apparent conflict to an end and removes the fetters from woman and leaves her free to serve Christ in any position she may be called to fill.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."—Gal. 3: 28.

We quote Dr. Godbey's comment on this verse: "This brief and terse statement of the Holy Ghost for-

ever sweeps from the field all the world-wide controversy relative to woman's Gospel rights, by simply annihilating sexhood in the Kingdom of Grace and Glory. This affirmation establishes the conclusion irrefutable that sexual distinction is unknown in the Kingdom of Grace and Glory." We are in full agreement with these comments.

In his comment on this verse, Dr. Adam Clarke says: "Under the blessed spirit of Christianity women have equal *rights*, equal *privileges*, and equal blessings, and, let me add, they are equally *useful*."

This is all we contend for—perfect equality of all under the Gospel, in rights and privileges, without respect to nationality or condition or sex.

"The woman was made," says Matthew Henry, "of a rib out of the side of man; not made out of his head to lord it over him, nor from his feet to be trampled upon by him, but out of his *side to be equal* with him, under his arm to be protected by him, and near his heart to be loved by him." Yes, *equal*, but *not to have* dominion over him. "*Let them have dominion.*"—Gen. 1: 26. The dominion which God gave to man at creation was a *joint* dominion—given to woman equally as to man. Woman was not relegated to the background. Dr. C. C. Harrah says: "Where the Golden Rule is true, the subordination of woman is a lie." Before the fall she had all the rights of man and nothing was said of her subjection until after the fall. She had to suffer because of her transgression and as a part of her punishment it was said to her: "Thy desire shall be to thy husband and he shall rule over thee."—Gen. 3: 16. On this verse Dr. Adam Clarke says: "*And he shall rule over thee*, though at their creation both were formed with equal rights, and the woman had probably as much right to *rule* as the man; but subjection to the will of her husband is one part of her curse; and so very capricious is this *will* often, that a sorer punishment no hu-

man being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws." But there is an encouraging promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it *shall bruise thy (serpent's) head*, etc."—Gen. 3: 15. On this verse B. T. Roberts in his book, "Ordaining Women," says: "Christ was the seed of the woman. Woman gave to the world man's Redeemer. If she was first in the fall, she was first in the restoration. 'Christ hath redeemed us from the curse of the law, being made a curse for us.'—Gal. 3: 13. The *us* includes *woman*. Christ came to repair the ruin wrought by the fall."

The Pharisees asked Christ: "Is it lawful for a man to put away his wife for every cause?" In His answer He did not appeal to existing laws, or long established sermons. He based His answer on the *state of things that existed before the fall*. "Have ye not read, that he which made them at the beginning made them male and female?"—Matt. 19: 4. Why this appeal to *the beginning*? It was to *re-enact the law enacted then*. "FOR THIS CAUSE SHALL A MAN LEAVE FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: AND THEY TWAIN SHALL BE ONE FLESH." Thus Christ restored *the primitive law*. He said nothing about *the subjection of woman—not one word*. According to the teaching of God's Word, we conclude that woman is not excluded from enjoying equal privileges and rights, under the blessed spirit of Christianity.

## CHAPTER IV.

### MODERN WOMEN PREACHERS.

*"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy."--Acts 2: 18.*

Joel's prediction was not exhausted on the day of Pentecost but was to continue to be fulfilled throughout the entire Christian dispensation. This is implied in the words, "in the last days." "Sons and daughters," "servants and handmaidens," under the influence of the Holy Spirit, continue to preach the crucified and risen Christ.

Consecrated women ever and anon, in obedience to a Divine call have taken upon themselves all the essential functions (many have taken *all* the functions) of the ministry in so far as prayer, exhortation, and preaching are concerned.

Early Methodism was blessed with the labors of such women. They acted as class leaders, held prayer meetings, did house-to-house visitation, exhorted, read sermons, and, in the true sense, preached. Notable among these was Susanna Wesley, the mother of nineteen children, among whom were John and Charles Wesley. She commenced with her own children in the absence of her husband, and her congregations increased until she had between two and three hundred present. Her ministry was remarkably fruitful. Her husband approved of her course, although he was cautious and conservative in the main. Her opponents were only two or three curates, whose ministry was unsuccessful and fruitless.

Another remarkable instance was that of Mary Bo-

sanquit, afterwards Mrs. Fletcher. She was of a wealthy, cultured family. They desired her to be a woman of pleasure and fashion, but she was weaned from such in her life devoted to God and His service. Early in life she founded an orphanage which, under her care, was a center of spiritual influence. She was also a class and band leader and preacher. The latter work was not of her own choosing, but was providentially thrust upon her. She appeared before many large audiences made up of all classes of society. Her public ministry covered a period of forty-five years. Mr. Wesley was favorably impressed with her preaching. To her he wrote: "I think the case rests here; in your having an extraordinary call."

Jno. Wesley approved the public ministry of other godly women, but he was conservative and had due regard for the prejudices of education. He authorized Miss Mallett to become a traveling preacher. She became Mrs. Bryce at the Manchester Conference of 1787. He gave authority to this godly woman in the following terms: "We give the right hand of fellowship to Sarah Mallett and have no objections to her being a preacher in our connection so long as she preaches Methodist doctrine and attends to our discipline."

Not only was early Methodism blessed by the public ministry of women, but other denominations, not a few, have shared in the blessing. John Bunyan attended the meetings conducted by women who were members of the Baptist congregation at Bedford, where he received the first elements of spiritual instruction. He was particularly struck with the fact that they conversed "as if joy did make them speak." The world knows the result of Bunyan's conversion through the ministry of those godly Baptist women.

The Friend's Church has been greatly blessed by woman's ministry. For over two hundred years, woman has been accorded by the Quakers the *same rights*

*as man* in the work of the ministry, and has been given the same opportunity for advancement. She is allowed perfect freedom in exercising the gifts and graces God has given her. A long list of women preachers of this denomination could be given. We mention the name of one of their women preachers whom God honored greatly—Hulda A. Rees (deceased.) She was styled the “Pentecostal Prophetess.” Esther T. Pritchard said of her: “She was a minister of the Gospel of God’s own making. She was not the product of a theological course nor of a parental choice, though her theology was wonderfully clear and her heredity of devout and priestly lineage. She was divinely elected to her calling, annointed with the Holy Ghost, and developed in the actual service. The steady growth of her ministerial gift was after the divine law of spiritual increase, viz: ‘To him that hath shall be given, and he shall have in abundance.’ She put her talent out to usury, and for a score of years traded with it until it multiplied many fold.”

The Salvation Army have about five thousand women preachers among their ranks. The immortal Catherine Booth, who was called “Mother” of the Salvation Army, gave a thrilling experience of when she was called to preach after she was the mother of four children. It looked like an inopportune time to begin to preach; but she said: “God gave me grace and strength and enabled me to do it; and while nursing my baby, many a time I was thinking of what I was going to say next Sunday, and between times noted down with a pencil the thoughts as they struck me.” She said: “He never allowed me to open my mouth without giving me signs of His presence and blessing.”— (“Aggressive Christianity.”) She preached a number of years and during her ministry led about twenty-five thousand souls to Christ and reared nine children, who preached the Gospel of Christ.

Dr. Daniel Steel, a "Methodist D. D.," speaking of Mrs. Booth, through his Church paper (New York) several years ago, said: "He had listened to all the celebrities in London, not excepting Spurgeon and Parker, but had heard no speaker who had moved him so deeply as a woman preaching in a hall in the West End of London. That woman was Mrs. Booth."

Cooper in the "History of Our Country" in giving an account of the settlement of Massachusetts Bay Colony (1628) mentions the fact that Mrs. Anne Hutchinson delivered public lectures in the colony, in which she urged, among other doctrines, that not an upright life but a direct inward revelation proved a person to be saved, and that anyone "justified" and "sanctified" was free from sin. Her teachings caused great excitement and gained many adherents. Because of her teaching, she was banished from the colony, but was kindly received in Rhode Island by Roger Williams.

Mrs. Howard Taylor tells of a most degraded woman in a city in the heart of China who was converted and became an Evangelist. She was so anxious to travel with Mrs. Taylor that she said: "I am going with you, and will do your washing and make shoes. I love you and your Jesus." Mrs. Taylor gives the following statement concerning her ministry:

"There came a day when there was a great fair and hundreds of women crowded to see us. While I was speaking to them I lost my voice and could not go on talking. The room was full and this woman was sitting near me. She had been a Christian two or three months and turning to her, I said, "You see I cannot speak any more, will you try and just tell the women the rest." She said, "I cannot preach, don't ask me to do such a thing." "Well," I said, "if you don't, they will have to go without hearing and perhaps never come again. The Holy Spirit can help you and make you tell them far better than I can. Won't you ask Him?"



She bent her head in prayer for a moment, and I sat praying for her with intense earnestness, feeling that it was a crisis in her life and might prove such for many souls. Presently she raised her head, looked around, and I saw what had happened. Never shall I forget the light which shone upon her face and she began to try to tell the certainty of those things that she herself had known about Jesus. She forgot me, the time, everything, and just poured out her heart before these women.

If ever I saw anybody filled with the Spirit of God it was that woman that day. She went on for an hour or two without a pause and nobody moved. Many of them were in tears, many of them had never heard of Jesus. They had never had a missionary until two weeks before. A woman sitting in the room gave her heart to God and still lives a consistent Christian life.

Best of all, the preacher was saved from herself and filled with the Spirit and became from that time such a teacher of the Gospel that I never thought of speaking when she was there."

Amanda Smith, who was born in Southern slavery, was called of God from the wash-tub and ironing-board to the front of the Gospel ministry. The writer had the privilege of hearing her preach to a large audience in Los Angeles, California. With her simple Gospel message she held the people spell-bound. Her ministry in America, Europe, Asia, and Africa has been wonderfully owned of God and blessed to the good of her hearers.

The names of *many* other women whose labors God has blest and is blessing could be mentioned.

Dr. Talmage said that Mrs. Phebe Palmer (woman preacher of New York), won for Christ, by her direct influence, one hundred thousand persons.

The writer heard Mrs. Maggie Van Cott say she had held by the hand seventy-five thousand who had

been saved in her meetings and promised to meet her in Heaven.

Mrs. C. T. Boyce, Mrs. E. E. Williams, Mrs. Hattie Livingstone, and a great host of other women are laboring successfully in the Master's vineyard, winning many souls to Him. They, with many other women, are allowed perfect freedom in preaching the Gospel by the denominations to which they belong.

The Friend's Church, the Free Methodist Church, the Methodist Protestant Church, the Church of Christ, and other churches, not a few, approve of the *ordained* ministry of women.

\* \* \* \*

## SOME OF GOD'S LEADINGS.

### AN AUTOBIOGRAPHICAL SKETCH.

MRS. FANNIE McD. HUNTER.

My parents are of Scotch descent and are natives of Missouri, which is my native State also.

To my precious mother, who has never ceased to pray for the first little one God gave her to train, and to my dear father who, from earliest childhood, has encouraged me in all that is good and true, I owe, under God, what I am to-day.

One of my first recollections is of being taught to kneel at mother's knee and lisp, "Now, I lay me," and "Our Father, who art in Heaven." Quite well do I recall how the Sabbath afternoons were spent. She devoted that time to teaching my brother, sister and myself, the "Sunday School Catechism," and reading to us and having us to read good books. Such training wielded a wonderful influence over me and led me early to have a decided drawing to and preference for the Christian life. The reading of one book especially made a profound impression upon my childish heart. The title of it was, "Vinny Leal's Trip to the Golden



The Author's Childhood Home.



Shore." My heart was melted and softened as I poured over its pages, and I longed to be as good as *Vinny* was, so I might at last gain the Golden Shore to dwell with God and the angels forever.

Although I was of a bright and merry temperament and was truly a fun-loving child, I was capable of the deepest religious feeling. I recall distinctly religious play-meetings which in innocent fun I conducted with keen enjoyment. But many times in my youth I would have very serious thoughts of devoting my life to God's service. As I would hear my mother relate incidents connected with the missionary labors of my grandfather, a Methodist preacher among the Indians, I would think that perhaps sometime in the future I would be *good enough* to teach the heathen.

As a child I frequently felt the promptings of the Holy Spirit and was thus influenced at times not to do wrong and not to yield to my sinful inclinations. The first motto I remember of adopting, was, "In God we trust." When danger of any kind threatened me, I would repeat this with an upward look to the skies, and such sweet assurance of God's care would come to me that all fear was banished. One time when sent to the pasture for the cow I lost my way, and in those hours of loneliness my heart was comforted by repeating this motto. I really believed God's eye was upon me and that I would reach home safely.

At the age of twelve, I attended a revival meeting in Fulton, Kentucky, (the town of my childhood days) under the direction of a God-honored preacher of the Methodist Church, and for the first time, I sought God at a public altar of prayer. I felt a great softness of heart and as there flashed over me the memory of sins I had been guilty of, I longed to have them forgiven and have my heart changed so I would be a good girl. I was ignorant of what steps to take. Unfortunately when at the altar seeking God, a dear woman urged me

to profess an experience when I really did not possess it. She said to me: "Why you love Jesus do you not?" Of course with the training I had, I replied, "Yes, I do." She said: "That is religion, all you have to do is to stand up and confess that you love Jesus." And thus I was persuaded into making a profession of religion without any change of heart. I was counted among the fruits of that revival and with quite a number, united with the Church. I resolved now that as I had become a Church member, I would be good and not yield to any sinful inclinations. I soon discovered that to try to lead a Christian life without a change of heart was a most difficult task, in fact it could not be done.

As the years drifted by, and sometime after entering my teens, my soul was distracted by the attractions of the world to the extent that I became thoughtless and God-forgetting. I had a proud heart and worldly ambitions.

I dreamed dreams and wove wondrous plans for the future. Many air-castles did I build. Among my society friends I courted admiration. At times, I would become dissatisfied with the emptiness, frivolity, and littleness of such a life and I would resolve I would be a Christian. I would try to engage heartily in the things I *thought* would make me so—such as reading my Bible and religious books, and a strict attendance upon all the ordinances of the Church. But in spite of this and good resolutions, I would indulge in amusements one evening and religiously attend prayer-meeting the next, vainly trying to serve God and the world. This experience was totally unsatisfactory and brought me no real happiness.

I then began to seek happiness at different sources. As I think of the passing fancies I took in those days, when love was changeable, as fickle girlhood ever is, it reminds me of a butterfly flitting from flower to flower. So I sought to be happy "in scenes and friendships

new." But new scenes and faces and all the rest did not satisfy the longings of my soul.

Time passed quickly on. The day came that I was to be wedded to the man I loved and who loved me devotedly—Prof. W. W. Hunter, graduate of Lebanon University, Lebanon, Tenn. That autumn day the skies seemed to have had a tenderer blue, and as the leaves nodded to the whisperings of the autumn breeze, it seemed I could hear the sweetest melody. I thought *now*, that true happiness had come to my life. My mind was filled only with the brightest thoughts. 'T was mercy's hand that screened from my view the sorrow awaiting me in the near future. That dreaded disease, tuberculosis, had marked my husband as its victim, and not quite three years after our marriage, he exchanged the sorrows and sufferings and trials of earth for the peace, joy, and triumph of Heaven. My heart lay crushed with grief, and as I was not a Christian, I was deprived the comforts of salvation. God alone knows the depths of sorrow and loneliness I passed through.

This greatest sorrow of my life, God used to turn all of my high and worldly ambitions into a channel of glorifying Him and blessing Christless people. It firmly set my heart upon devoting myself to the service of God's cause. It was the means of weaning me from the world. Although only twenty-two years of age, I never again entered worldly society.

Brightest plans, cherished ambitions, sweetest hopes, and fondest dreams were made to stand still. The pain of my crushed hopes and disappointments, at times would almost seem greater than I could bear, but my heart was not rebellious nor hardened, but was softened and made sympathetic by this great sorrow.

I was greatly disquieted on account of my lack of spirituality. I longed to have the assurance that I was a child of God. I mentioned the fact of my determination

to seek the Lord to my sister and a dear friend, and because I was a Church member, a Sabbath School teacher, and was consistent so far as my outward life was concerned, they said if I was not a Christian then none of the Church members were. I knew my heart better than they did. As there was no opportunity afforded me to attend revival meetings, I had an altar of prayer alone in my room. I sought with neither light nor comfort from any Christian, but was full of determination to press on and pray until I *knew* I was a child of God. I went through many a melancholy and apparently fruitless struggle, and for a *long* time was utterly discouraged, I shed many a bitter tear. The sin of unbelief prevented me realizing the pardoning favor of God.

Above the discordant noises of earth, I heard the clear, sweet words of my Master, "Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11: 28. How tired and weary of the struggle my poor heart was. After such a *long* struggle, at last a peace and rest stole into my soul that I had never experienced before. It was so sweet and strangely blissful. The melting power of the Spirit was upon me. I burst into tears and one of the first utterances that fell from my lips was: "'T is so sweet to trust in Jesus," and I sang lustily the old-time hymn, "Happy day when Jesus washed my sins away." Every longing of my soul was met in Jesus. I had tried to love Him and His Word, but now the love of God was shed abroad in my heart by the Holy Ghost. "For love is of God and every one that loveth is born of God and knoweth God."—1 Jno. 4: 7. My soul was fairly flooded with love and joy. I knew it was the witness to my salvation and adoption into the family of God. "The Spirit Himself beareth witness with our spirit that we are the children of God."—Rom. 8: 16.

I no longer would read the Bible hastily in order to read some other book I relished; but I simply devoured



it, and Oh! how *sweet* the words to me! I was melted to tears as I would read the gracious words of Jesus. Prayer, instead of being the perfunctory offering of petitions to God at the bedside night and morning, was a constant, burning interview with Him.

The world looked very little, and its honors and rewards seemed almost contemptible. "For whatsoever is born of God overcometh the world."—1 Jno. 5: 4. This was another evidence that I was a child of God. "If any man love the world, the love of the Father is not in him."—1 Jno. 2: 16.

I could sing from my heart:—

"I am drinking at the fountain  
Where I ever would abide,  
For I 've tasted life's pure river,  
And my soul is satisfied.  
There's no thirsting for life's pleasures,  
Nor adorning rich and gay,  
For I 've found a richer treasure,  
One that fadeth not away."

With this sweet experience came a love for perishing souls. They were constantly before me, helpless, sunken deeply in sin and vice. Their woes appealed to my heart. The voice of human need stirred me.

Not only that, but I heard the sweet, confiding voice of the resurrected Christ to women saying: "Go tell."

Various leadings of Providence brought me into my my Master's vineyards to labor for souls.

My entrance upon the Evangelistic field was at the instance of an evangelist and wife of Kentucky, who were constantly engaged in revival meetings. They discovered that God had given me a musical talent that had been sufficiently cultivated to fill the position of organist. They felt impressed that He would use me in the ministry of song, and so, invited me to assist them in revival work.

I rejoiced to go on this great and glorious mission. Most tender ties bound me to my home, but stronger ties of love and duty bound me to the service of my Master. With joy did I hail the privilege of throwing my entire being into sacrifice and service for Him and mankind.

Being separated from loved ones, of course was a deprivation for me; but having the smile and approval of my Master gave me great joy. The glory of being in His will enabled me to say, I can go:—

“Any where Jesus needs me,  
Any where Jesus leads me.”

“Thou wilt keep him in perfect peace whose mind is stayed on Thee.”—Isa. 26: 3.

“Peace, perfect peace, with loved ones far away,  
In Jesus’ keeping we are safe and they.”

I can still say from my heart these words I have written on the fly-leaf of my Bible:—

“Put any burden upon me, only sustain me;  
Send me anywhere, only go with me,  
Sever any tie; but the one that binds me  
To Thy service and to Thy heart.”

So my first Christian work was to sing the Gospel. I soon found that God had entrusted me with a key that unlocked many hearts that were impervious to all other appeals. Few hearts are such impregnable fortresses that they will not yield to assaults of love through the ministry of song. God has used me in this way to cheer many sad hearts and to brighten lives for Him and to rescue lives from the service of Satan.

For the glory of God, I relate the following incident. When assisting in a revival meeting in Tennessee, six or eight years ago, on one Sabbath afternoon I sang a solo with accompaniment on my guitar, leaving the result with God, resting upon the promise: “He shall multiply your seed sown.” Two years afterwards, I visited a Missionary Training Home in St. Louis.

There I met a young lady I remembered quite well as having been converted in the above mentioned revival meeting.

In conversation with her one day, she said to me: "Do you know what led me to Jesus?" I replied: "No, but I recall the Sabbath afternoon that you were converted." She said: "It was that solo you sang with your guitar that Sabbath afternoon." Together we praised God and gave Him the glory.

She was being trained for the foreign field, but it was Heaven for her instead of India.

The day I received the news of her promotion to Heaven, I faced an audience to sing, not having her in mind at all. As I arose to sing, I had a vision of her bending over from the skies, robed in white and face lighted with the glory of Heaven, and it seemed I heard her sweet voice say: "Go on Sister Hunter, and sing the Gospel and bring many more souls to Jesus."

The reader may imagine how my soul was melted and thrilled as I thought of the joy that awaits us in Heaven where many shall tell us that we were the instruments that God used to lead them to Himself.

Singing with the guitar has opened many doors to me. It has been an assistance to me in gaining entrance into and holding services in saloons and other places run by the devil.

When on my second trip to California, the first evening just after supper, a party began playing a game of cards in the sleeper, I commenced singing salvation songs with guitar accompaniment and God used it to break up the game. The crowd gathered around me and soon all of them joined me in singing, "Home, Sweet Home," "Nearer my God to Thee, etc." That was the last of the card playing. When I observed that the crowd was getting restless and I thought it was time for them to play a game, I would get the guitar and thus I would get ahead of the devil. Opportunity

was afforded me also to give them Gospel messages.

And so, in all of my religious work, I have kept before me this exhortation: "As we have therefore opportunity, let us do good unto all men."—Gal. 6: 10. God has led me to sow the seed in the congregation, in the home, on the street, in the cars, in the temperance hall, anywhere, everywhere. He has blessed me in the distribution of tracts. This is one way of preaching the Gospel and I truly believe many hearts have been reached by these silent little messengers. It takes special grace to distribute tobacco tracts in a smoking car, but God always has on hand a good supply of grace to furnish. Of course, some will scoff, but occasionally someone will say: "God bless you and speed you on in this good work."

God has also given me evidence of His approval of Gospel messages given in open air meetings. I recall one incident of an infidel saloon keeper being reached in this way. After having talked from the text, "The eyes of the Lord are in every place, beholding the evil and the good,"—(Prov. 15: 3,) I approached this man and talked to him about his soul's salvation and requested him to pray for himself before coming to the next service in the evening. After supper he retired to a secret place in the garden. When he knelt, he said: "Lord you know I don't know how to pray. Will you please excuse me for all the sins I've committed against you?" The sins of years were blotted out in answer to his petition offered in penitence.

One line of Christian work in which God has specially used me has been in conducting children's meetings. He has allowed me to witness many conversions among them.

If I have any one thing more than another to be thankful for, it is that I am a mother and that God made me a blessing to the two children He committed into my hands to train for Him.



R. W. Hunter.

In the year 1882, as a sweet pledge of God's love, my precious daughter Anita, was given me. She was endowed with talents that have been cultivated and she has developed into a true, beautiful and noble woman.



Mrs. A.C. Bell.

She married Rev. A. C. Bell of Virginia. Unitedly God blesses their efforts to advance His cause. The highest compliments ever paid me were by these two children. In conversation with my son one day we were talking of our separation for a time after his father's death. I remarked to him that perhaps the influence of certain ones during that time made him a good boy. He said: "No, mamma, your letters did it." He continued to say: "Often as I was tempted to do wrong, I would go to my trunk and get a letter of yours to read and all desire to do wrong would be gone."

The compliment my daughter paid me, was when she was a mere child at the altar of prayer in a camp-meeting. She said to some one instructing her: "Go tell my mamma to come and pray for me and I'll get saved." To my Heavenly Father be *all* the glory!

My step-son, Robert W. Hunter, was four years of age at the time of my marriage. God gave me a mother's love for the precious boy, and it was with interest that I watched and assisted him in cultivating the good qualities of head and heart that caused him to develop into a noble man. He was happily married to Miss Callahan of Kentucky.

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After a time the call of the Lord to greater labors came clearly and distinctly, and the personal influence of an evangelist of Kentucky led me to conduct afternoon services in a revival meeting. When he asked me to do this, I hesitated and said: "I do not think I can, for I've only sung the Gospel and done other little things for God." He replied: "Yes, you can. God is going to make a preacher of you." While standing there in the depot ready to take the train, the Spirit brought these words to me: "*I can do all things through Christ which strengtheneth me.*"—Phil. 4: 13. As the train pulled out, it seemed as the wheels turned, they said: "*I can, can, can,*" and I say to the glory of God, I *did, did, did*. I did not even consider the fact that I had never been specially trained for public speaking and that my advantages had been very limited to gain knowledge of the teachings of God's Word, at least I had not improved the advantages afforded. But with open Bible on my knees, I plead with God for texts and thoughts and He had regard for my pleadings and put His seal upon the messages. I had never conducted an altar service, so He spared me an embarrassment in the presence of several preachers, and sanctified one of their wives in the midst of the congregation. God honored me with souls in this meeting. He continued to push me out where I had to stir up the gift that was in me and accept providential openings for service.

I realized my unworthiness, but more did I realize my need of the Baptism of the Holy Ghost for service I felt I must obey the command: "Tarry ye \* \* until ye be endued with power from on high."—Lu. 1: 49. I was encouraged by the promise in Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you." My cry to God was to be fully fitted and qualified for the work He had called me to do. One day all alone in my room after a season of agonizing

prayer, I lifted my hands and eyes toward Heaven and said: "Welcome in, blessed Holy Ghost, make my heart your home." Then and there I received the Baptism of the Holy Ghost, which came in purifying (sanctifying) power, removing every discordant element in my soul, and gave a fitness for work.—Acts 15: 8, 9.

With this anointing came an *intense* desire to do what this verse says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."—Isa. 52: 7. This desire was accompanied with sweet, divine touches of the Spirit upon my soul. I did not reason against nor resist God's call to preach "good tidings of good" and to "publish salvation." "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."—1 Tim. 1: 12. He has led me by His loving Hand and called me to different fields and I have joyfully gone forward to do His will in proclaiming a full Gospel. I have welcomed the life of the evangelist with the ever ceaseless travel, living in a "trunk," body often so weary and worn that a garret would seem inviting to get alone for a rest. Many times on this battlefield I have had to wrestle with giants of difficulty, and I have met with opposition and persecution; but what matters if devils rage and human opposition be felt, so long as we have the smile and approval of our Master. The joy of bringing the lost to Jesus outweighs all the toil, privations, and suffering.

Often-times I have been tempted to discouragement, and when the body was almost exhausted, the suggestion would come to give up the work.

One time after an apparent fruitless effort in a revival meeting, I almost yielded to the suggestion. There was much opposition to the public ministry of women, and the hindrances to our having a successful meeting

were many. I did not know of a soul being influenced by my ministry. When about decided to give it up, my Heavenly Father gave me a dose of encouragement from His Word: "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12: 3. Two years after the time the above revival was held, I took the train to go to a camp meeting, and I was being tempted again to discouragement. It was like our Father to teach His discouraged child a lesson so gently. I had not been seated long in the car when a preacher of my acquaintance spoke to me. He told me a gentleman friend of his desired to become acquainted with me. I assured him I would be pleased to meet his friend. After being introduced, the friend said: "Do you remember the meeting you assisted in, in the town of ———, Kentucky?" I replied, "Yes, quite well." "Well," he said, "I will tell you for the glory of God, that as you sang a consecration hymn on your knees the last night of the meeting, I fully consecrated myself to God and He sanctified me. Since then I have been licensed to preach and am now preaching a Gospel of full salvation." I lifted my heart in thankfulness to God and promised Him that if ever discouragement should dare to step into my life, I would quickly send it away and press on in the work He called me to. I feel that such results prove ample compensation for all self-denying toil. Truly the King's service has its rewards. Roses and lilies have kissed my feet as I would stoop to lift the fallen. The realization of the wonderful strengthening and girding power of the words: "Lo I am with you" has cheered me and brought me out of trials that seemed like prison walls, to be, "more than conqueror."

I shall be fully repaid if I can only be permitted to bear golden fruit from my field of labor to the feet of my Master and hear Him speak in loving appreciation



of my services as He did Mary's: "She hath done what she could."

Will not the reader join me in a prayer that many precious souls may be won to Him as a result of the work that still remains for me to do?



CHRISTIAN EXPERIENCE AND CALL TO  
PREACH.

MRS. WM. E. FISHER.



MRS. WM. E. FISHER.

I am of Swedish parentage and I shall forever praise the Lord for the training of godly parents.

When about fourteen years of age I was truly regenerated by the power of the Holy Ghost. Very soon

after this I was impressed that God would have me spend my life in His vineyard in a special work.

I had never heard of a woman preacher. Did not know that any woman had ever given her life to the work of the ministry. I thought that her only field of usefulness, so far as public Christian work was concerned, was in the foreign field. So I thought that some time in the future my life work would be across the briny deep.

In my spirit, I would strive to be submissive to God's will, and in prayer would say to Him: "I am willing to do anything you would have me do."

In the mean time, I felt that I must be busily engaged in some kind of work for my Master. I was very enthusiastic in Sabbath School work and in prayer meeting. He graciously blessed me and my efforts to do good. Constantly did the Holy Spirit assure me that I must spend my life in His service. Sometimes I would rejoice that God would thus honor me and counted it as a great privilege. At other times, as I would consider my inability, a feeling of regret would possess me.

I was influenced by circumstances to the extent that I lost the joys of salvation. But in the year 1895, in a meeting conducted by Mrs. Mary Lee Cagle near my home on the prairies of Western Texas, I was reclaimed and my heart flooded again with the joy of the Lord. In this same meeting, after hearing the doctrine of sanctification preached as a second work of grace, I sought and obtained the experience by faith.—Acts 15: 8, 9. Immediately the call to God's work pressed upon me, and as never before I had the burden for lost souls. The burden was so great I could scarcely rest day or night.

I promised God I would follow His leadings. I looked to Him for Divine guidance. I soon had providential openings for soul-saving work. I entered the

pulpit with His commission to preach the Gospel and the anointing of the Spirit was upon me.

Numerous calls came for me to conduct revival meetings, and as I answered them I realized God was back of them. As I said "yes" to these calls, how the Holy Spirit would descend upon me in power and blessing!

God graciously honored my work in the salvation of precious souls. His seal was upon my efforts to bring the lost to the feet of my Christ.

My conviction has been from the time I realized what work He would have me to do, that I must obey or lose my soul. "Woe is me if I preach not the Gospel!"

Oftentimes, in the hour of physical suffering, the enemy of my soul has made this suggestion: "It is best for you to give up the work and not try to preach any more." I praise God I am not ignorant of his devices. I do not waste any time in arguing the matter with him for I feel assured if I should entertain the thought of doing so, my Lord would hide His face from me.

Since my marriage, my husband (who is a preacher) and I have been greatly blessed in the evangelistic field. Our united ministry has been very fruitful. We realize it is true, that "*one* can chase a thousand, but *two* can put to flight ten thousand." We are grateful to God for the sweet privilege of telling the story of Jesus' love and power to save. As we witness precious souls coming into the Kingdom of God, we feel that we are rewarded for the sacrifice we made of the comforts of a home life, the separation from loved ones, etc.

I crave no greater joy than to be permitted to stand at last before the throne of God among the host of my precious sisters who have told the sorrowing of our risen Lord and there lay our trophies at His feet and hear Him commend us for being faithful to our call.

## MY CALL TO PREACH.

MRS. ELIZA J. RUTHERFORD.

An Ordained Preacher of the Methodist Protestant Church.



Mrs. Eliza J. Rutherford.

I was convicted of my sins by the Holy Ghost and when I truly repented of them and met God's conditions of salvation, He powerfully converted my soul.

Afterwards, I heard the doctrine of sanctification as a second work of grace preached. When God revealed to my heart the need of it, I sought and obtained the experience.

Both my conversion and sanctification was distinct, definite, and clear. The Holy Spirit witnessed to the work wrought in my soul.

On Jan. 10th, 1892, God called me to preach the Gospel. He plainly revealed to me that I was to do the work of an Evangelist.

When I recognized His voice calling me to this work, I answered: "Here am I Lord! I am wholly consecrated to Thee. I belong to Thee to go where and when you want to send me and by your power will do your whole will."

At this time I was attending a revival meeting which was being held in a large tent in my home town, Ennis, Texas.

The night after I received the call to preach, I was invited to conduct the service in this revival meeting. The Lord gave me the text: "Worship God."—Rev. 22: 9. His Everlasting Arms were beneath me and I

could say with the Apostle Paul: "I can do all things through Christ which strengtheneth me."—Phil. 4: 13. God graciously put His seal upon the service. My soul was so fired with the love of God that my one desire was to bring precious lost souls to the feet of my Saviour.

My husband at this time was unsaved. He was engaged in the sale of liquor. He was bound by the iron chains of sin. He was one of the most inveterate users of tobacco I ever knew.

Strange to say, he was so blinded by prejudice against the public ministry of women, that he thought for me to obey the call to preach was to disgrace the name of Rutherford.

He had been a very kind husband although he was a great sinner. I had such regard for his wishes that I disliked to displease him, but during all the time he so bitterly opposed me in answering the call to preach, God enabled me to be patient and kind, but *determined* to follow as He might lead. This spirit I manifested conquered him.

In July 1893, a little more than a year after I was called to preach, my husband was gloriously converted. Soon after this he was wholly sanctified. He was endowed with power from on high and thus fitted and qualified by the Holy Ghost for soul saving work, he entered the Evangelistic field with me.

Unitedly we pressed the battle against sin. God made our ministry most fruitful, which was our reward for all of the toils and hardships connected with the work of an Evangelist.

On the 29th of June of this year, (1904) my precious husband was called home to Heaven to receive his reward and I have no doubt that the first words he heard our loving Master say, was, "Well done thou good and faithful servant."

While he is greatly missed at my side, God does not release me from the call to preach His Word. The

call still rings in my soul and with the help of God I will continue to lead precious souls to Him and will be true to Him to the end of life, so that when my life's labors are ended, I will be permitted to join my husband in laying many sheaves at our Master's feet and we will praise Him throughout all eternity.

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## EXPERIENCE AND CALL TO THE MINISTRY.

MISS LILLIAN POOL.

I had religious impressions when quite young. When ten years of age the Holy Ghost convicted me of my sins. I realized I had displeased God by yielding to actions prompted by a sinful heart. I knew I was a sinner and needed a change of heart although I was so very young.

My heart was thus seized with conviction while attending a revival meeting. I went to the altar of prayer and there, truly repented of my sins, confessing them to God, and I found His Word to be true: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 Jno. 1: 9.

I was truly converted to God and my soul was so flooded with His love and joy that I shouted His praises. Oh! what peace came to me. "Therefore being justified by faith we have peace with God."—Rom. 5: 1.

It was not long after this, until I realized there was an inward trouble which caused me to have a struggle to gain the victory when I would meet with vexatious things in my every day life.

I was often overcome by a man-fearing spirit to the extent that I would fail to testify to the work that God had so graciously wrought in my soul. This also hindered me from having freedom in Christian work. I would shrink from doing what God was calling me to do.

Under the preaching of an Evangelist on the subject of sanctification the Holy Spirit revealed to me my need. I plainly saw I had the remains of carnality in my heart and I saw the only remedy that could bring me perfect deliverance, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 Jno. 1: 7. So by faith in the cleansing Blood of Jesus, after having consecrated my ransomed powers to God, I realized I was cleansed from *all* sin. There was not a doubt in my mind about the work wrought in my soul, for the Holy Ghost witnessed to it. "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost is also a witness to us."—Heb. 10: 14, 15.

"Why need we struggle on in self,  
We cannot make one black spot white,  
'T is Christ's own blood and that alone  
Can change and cleanse the heart aright."

How I rejoiced to find that this cleansing delivered me from the inward struggle.

This blessed experience of sanctification I find makes "*religion easy*." Two years after I obtained this experience, God very clearly called me to preach the Gospel. The struggle I had over this was terrible. I had no doubt about it being a call from God, for I recognized His voice saying: "Lillian, go preach My Word to the lost." These words were whispered to my heart time and again.

I began to fast and pray, and at night, while others slept, I was awake spending the time in prayer trying to settle this question. The only answer from God to my prayer was: "Go preach My Word." It seemed I could not say "*yes*" to God's will.

My argument against yielding to the call, was, that I was too young and had been deprived of educational advantages. And, too, the thought of leaving home



and being separated from loved ones harassed me until at times it seemed I could never consent to do so. But sweet promises from God's Word were whispered to me by His Spirit: "Lo, I am with you alway, etc., etc." The words found in Matt. 10: 37, came to me with great force: "He that loveth father or mother more than Me is not worthy of Me." And with these words came the sweet assurance that if I would leave *all* for Jesus' sake, and the Gospel's, that I should receive an hundred-fold now in this time, and in the world to come eternal life.—Mark 10: 29, 30.

At last the struggle was ended, and I said: "Here am I, send me." He opened the way for me to have advantages in attending school.

For six years I have been preaching His Word to the very best of my ability, and I have witnessed many souls coming to Christ and being saved and sanctified.

To Him be *all* the glory.



## MY CALL TO THE MINISTRY.

MRS. MARY LEE CAGLE.

*Ordained Preacher in the Church of Christ.*

*Mrs. Mary Lee Cagle.* Early in life I had a longing desire to be a blessing to the world. When fifteen years of age I was truly converted to God and with this change of heart, the longing to carry gladness and sunshine to darkened hearts and homes became more intense. I felt assured of a Divine call to engage in Christian work. On account of the teachings of that time regarding woman's ministry, I decided there would be no opening for me in my home-land. I came to the conclusion that my call was to the foreign field where I supposed a woman would have freedom in preaching Christ to the heathen. Many dreams I had of crossing the waters and preaching to them.

I opened up my heart to my mother, telling her of my call and of my intention to obey it. She gave me no encouragement, but on the contrary bitterly opposed me, saying she would rather have me go to my grave than to the foreign field as a missionary.

Finally I became discouraged and a spirit to disobey the call came into my heart and thus I lost the joys of salvation. Although backslidden in heart my outward life was consistent and I kept up the form of religion but without power. My name was on the church record and my pastor considered me a true, loyal Christian.

While in this backslidden condition, a preacher filled with the Holy Ghost came to our Church to conduct a revival meeting. Holy Ghost conviction seized my heart and the former joyful experience was restored to me. With the restoration came the old-time call to preach; but God by His Holy Spirit revealed to me that my work was not across the waters, but here in my home-land. What a struggle I had. I plead with God to release me from the call. It seemed it would have been so easy for me to say "Good-bye" to loved ones and native land and pour out my life among the heathen. The thought of remaining at home to preach the Gospel brought trouble to my heart. I knew there was not so much reproach attached to going as a missionary.

On my face before God, with tears, I would plead to be released. I knew to go out in this country as a woman preacher would mean to face bitter opposition, prejudice, slanderous tongues, my name cast out as evil, my motives misconstrued and to be looked upon with suspicion.

Besides this, I was so conscious of my inability. My educational advantages had been very limited. I was reared a timid, country girl and had never been out in the world—in fact until twenty-seven years of age, had never been outside of my native county in the State of Alabama. It seemed very strange God would call me when all these things were considered.

So often as I would plead my inability, the following verses of Scripture would be presented to my mind: "Then said I, Ah Lord God! behold I cannot speak: for I am a child. But the Lord said unto me, Say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto

me, Behold, I have put My words in thy mouth."—Jer. 1: 6-9. Many times, as I would take my Bible to read it, it seemed it would open where this passage is, I wished in my heart it was torn out of my Bible.

During this struggle I am thankful I did not say, "*I will not preach*"—but I said, "*I can not preach.*"

While debating in my mind about the call, I became engaged to and married Rev. R. L. Harris, the Texas Cow-Boy Preacher. I married him thinking that by becoming a preacher's wife, I could more easily do the work God called me to. But instead of this, I found it so easy to shift the work upon him, and I thought by so doing that God would release me and I would conduct the singing and women's prayer meetings and would assist in the altar work in our revival meetings.

During all this time my heart was not satisfied. God still pressed upon my heart *the call to preach*.

After three short years of married life, my husband was seized with that dreadful disease—consumption of the lungs. It was a great source of grief to me.

After some months of suffering he told me his work was done and that God was going to take him to his home in Heaven.

I refused to entertain such a thought. We were so devoted to each other, I felt that I could not submit to such a separation.

One day I went all alone with God to have a season of secret prayer. In my desperation I said: "Lord, if you will heal my husband, I will preach," and God answered me with these words: "Will you do what I want you to do whether I heal your husband or not?" These words came as a thunder clap to my soul.

There on my knees the inward struggle was long and heated. Finally by the help of God I was enabled to say from my heart: "Yes Lord, whether my husband lives or dies, I will do what you want me to do."

What joy flooded my soul! From that hour to this, that question has been settled.

About two months after this my husband was promoted to Heaven. At the time of his departure God did a most gracious work in my soul. He sanctified me wholly, thus fitting me to go out on the battlefield as an Evangelist to win souls.

Shortly after husband's death I entered the open doors in Kentucky, Tennessee, Alabama, and Arkansas. God graciously put His seal upon my ministry in rewarding my efforts with many precious souls brought into His Kingdom.

Then came a call to West Texas in which field God has enabled me to carry the Gospel message across the Plains into New Mexico.



Mrs. J. W. Waldrop.

For several years in this field, I was assisted by Miss Trena Platt, now Mrs. Waldrop of California.

In many a hard battle she stood faithfully at my side. With joy we endured privations, hardships and persecutions. We were fully repaid by precious souls of all classes of people being saved.

She naturally possessed a fine musical talent and she had been afforded the best advantages in her musical education. But best of all her talent was consecrated to God.

God put His seal upon her ministry of song and with that consecrated talent she reached many hearts that were impervious to all other appeals. Eternity alone will reveal the number of souls she was instrumental in bringing to God.

About four years ago I was united in marriage to Rev. H. C. Cagle. Our united ministry is being blessed of God. We are engaged in the battle against sin until

our Heavenly Father shall say that our work on earth is done.

To God, the Father, Son, and Holy Ghost, be glory now and forever.



## MY CHRISTIAN EXPERIENCE.

MRS. R. B. MITCHUM.



Mrs. R. B. Mitchum.

My early religious impressions were due to the prayers and influence of a godly mother.

Very well do I remember how the Holy Spirit would visit my childish heart in convicting power and as a result, I had a longing desire to be a Christian.

My heart was very tender and as I would realize that I was a sinner, I oftentimes would cry myself to sleep after mother had tucked me away in my trundle-bed. I

feared I might die and be lost.

How easily then could I have been led to accept Christ as my Saviour. With no special instructions as to *how* to become a Christian, I still struggled on with Holy Ghost conviction upon my heart, until I was twelve years of age. At this time I was privileged to attend a series of revival meetings being conducted in the Presbyterian Church, in Purdy, Tenn. I went to the altar of prayer to seek God for the pardon of my sins, but found relief and rest to my soul in my room where no one was near but God. I surrendered all to Him and the Holy Spirit witnessed that I was His child. I rejoiced in a Saviour's love.

For some years I enjoyed this sweet experience. Many happy hours I had in communion with my Lord privately at a sacred spot in the garden of our country home. There He would fill my heart to overflowing with Divine love and praises to Him for what He had done for me.

As time passed, not having clear and definite teaching as to how Christians should live, being thrown among worldly associates I awoke to the fact that the love of the world and its pleasures had crept into my heart and crowded out the precious love of Jesus. "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in Him."—1 Jno. 1: 15.

Although I was aware of my lack of spirituality, I continued a zealous worker in the Methodist Church. Was teacher of a class in the Sabbath School and was leader in several of the societies of the Church. I was a regular attendant of all the Church services. Was an enthusiastic worker in Church suppers and entertainments.

But when the Holy Ghost revealed to me the fact that I was void of saving grace and only had the form of religion without any power, I confessed it to the Church and went to the altar of prayer and heartily repented. To me repentance meant restitution and confession to those I had wronged in any way. God enabled me to fully meet the conditions of salvation.

While on my knees in my room alone I surrendered fully to God and He graciously restored me to His favor. I realized my back-slidings were healed and I was made a new creature. Certainly old things had passed away and behold all things became new.—2 Cor. 5: 17. I shouted the praises of God because the joy of salvation had been restored to my heart.

By the Holy Spirit, through His Word, it was revealed to me that it was better to "obey than to sacrifice." For Jesus' sake, I laid aside my jewelry and worldly attire, to adorn myself in modest apparel and not with gold or pearls, or costly array, thus heeding the exhortation found in 1 Tim. 2: 10.

From this time on, God gave me victory over sin and enabled me to overcome the world, and I had sweet



fellowship with Jesus. But under the clear teaching of sanctification as a second work of grace, the Holy Spirit revealed to me my need of being cleansed from the carnal mind. I saw hid away in my inmost nature the depths of pride, anger, jealousy, impatience, etc.,—all of which I knew were traits of carnality. The sainted Fletcher expressed such a condition of the heart as follows: "The sins that crucified my Lord."

In studying the word of God I found that it was His will that I should be sanctified—"For this is the will of God even your sanctification."—1 Thess. 4: 3.

I found also that without the experience of Holiness I could not enter Heaven. "Follow peace with all men, and Holiness without which no man shall see the Lord."—Heb. 12: 14. "Blessed are the pure in heart for they shall see God."—Matt. 5: 8.

I also read the command: "Be ye holy for I am holy."—1 Pet. 1: 16. I felt assured God would not require an impossibility of His children. I hungered and thirsted after this precious experience.

I began to cry to God in faith:—

"Oh, how I hate these lusts of mine  
That crucified my Lord,  
That sin that pierced and nailed His flesh  
Fast to the fatal wood!

"Yes, my Redeemer, it shall die,  
My heart hath so decreed;  
Nor will I spare that inward sin  
That made my Saviour bleed.

"While with a melting, broken heart,  
My murdered Lord I view  
I'll raise revenge against the sin  
And slay the murderers too."

For three days I fasted and prayed, confessing the carnality in my heart, at the same time making an entire consecration of my ransomed powers to God. As I

plead His promises, the Holy Ghost witnessed to my heart the that work was done. These words came very forcibly to me: "The King's daughter is all glorious within, her clothing is of wrought gold." I searched to see if these words were in the Bible. I found them penned by the Psalmist David in Psa. 45: 13.

The sweet rest from in-dwelling sin came to my heart, and I knew the suggestion from the Evil One that I could never be released from this body of sin was untrue.

With this great deliverance came an intense desire to be used of God in bringing lost souls to Him.

Ten happy years have passed since God called me to work for Him. He has blessed my labors in the salvation of sinners and sanctification of believers. To Him be all the glory!

God has honored my work in my own home. He has enabled me to rear four children for Him. I deem it a work an angel might envy.

Not only has God justified, sanctified, and fitted me for His work, but He has healed me of acute rheumatism and the suffering has never returned.

"What a wonderful Saviour is Jesus my Lord,  
He taketh my burdens away,  
He holdeth me up and I shall not be moved.  
He giveth me strength as my day.

"With numberless blessings each moment He crowns  
And filled with His fulness Divine  
I sing in my rapture, O, glory to God,  
For such a Redeemer as mine.

"When clothed in His brightness, transported I rise  
To meet Him in clouds of the sky,  
His perfect salvation, His wonderful love,  
I'll shout with the millions on high."

## MY CALL TO GOD'S WORK.

MRS. JONNIE JERNIGAN.



Mrs. Jonnie Jernigan.

The days of my childhood were not without tokens of the character of my future life and work.

Very early in life I felt impressions from the Holy Spirit upon my spiritual nature. An intense longing to tell the lost world of Jesus' love possessed my soul.

I was reared by Methodist parents, and any suggestion to them that a woman might be

called of God to preach, was promptly pronounced un-Methodistic, so I kept the longing a secret from everyone.

In my girlhood days I was thrown with some Catholics, who told me the story of devoted Nuns and Sisters of Charity, who lived a life of seclusion in order that they might live holy, and give their lives to the ministry of the suffering and helping the needy. Stories of their devoted lives in plague-stricken districts fell into my hands. They were fascinating to my young, girlish heart. As I repeated them to my parents, my heart fairly burned with the desire to take the Catholic veil, thinking that I might be thus fitted to bear the story of the "Man of Sorrows" to suffering hearts. But my parents promptly gave me to understand that

Roman Catholicism was a delusion, and only a snare to trap fickle-minded women.

I was utterly discouraged and my heart crushed, as it seemed no way was open to me to give my life to the service of God. The Methodist Church would not recognize a woman preacher, and to join the Catholics meant to disgrace my family name of which I was proud, and so, broken-hearted and discouraged, I sought relief by going to a solitary place in the orchard of our home place where I wept bitterly before God.

These conditions prevented me being converted until after I was a grown woman. All of the time I was resisting the call of God until my heart became hardened. My heart was filled with pride, although I was a poor girl. I became a devotee of fashion, and my occupation was that of a milliner and fashionable dress-maker. I bent every energy to please my customers; but many times as they walked away attired in the latest styles, assuring me that they were pleased with my work, there would steal into my heart an intense longing to polish the soul of the woman and make it shine for God as I had adorned her body to shine for the gaze of worldlings.

This awful struggle in my heart continued unknown to anyone but God and myself, until one day I read a thrilling story of a missionary who braved many dangers to carry the Gospel to China's forbidden soil. The Holy Spirit again impressed the call to Gospel work upon my spiritual nature.

I reasoned as follows: "If the Methodist Church will not allow a woman to preach the Gospel in America, I will give my heart to God and go as a foreign missionary to China where they will allow a woman to preach."

I wondered why they would allow her to preach in China and not in America; and why the Church would have a grand missionary rally on the return of a woman

missionary from China and allow her freedom in the Churches to tell of her foreign work, but would refuse the pulpit to a woman of America to preach the Gospel.

Soon after this I yielded to God and was gloriously converted.

Not long after this occurred, I was married; and to my surprise soon discovered that my husband too, had a call to preach and was not obeying it, under the delusion that the best thing for him to do was to take a course in a medical college to fit himself for a physician.

The pride in my heart soon led me to imagine that I was a rich doctor's wife, driving fine horses, helping to minister to the needs of suffering humanity.

We built many "air castles" only for God to sweep away at one stroke and leave us with blasted hopes.

One bright Monday evening, my husband came home from his work with face all aglow, as he told me that he had obtained the experience of sanctification. He told me of his *entire consecration* to God. He was so filled with the Spirit that he looked like a new man and the change in him affected me as I felt the fire to begin to burn in my own heart.

He looked at me with such a radiant face as he said: "I told God that I would preach the Gospel and I am ready to begin immediately." I said in my heart: "*There it is again—a call to preach.*"

All of the bright prospects of being a rich doctor's wife vanished immediately and I meditated thus: "I will be troubled again with that call to preach and no Church will want a woman preacher."

I turned away from my husband with a sad, heavy heart. For two weeks I fasted and prayed until I was physically weak. At last I yielded to God, saying: "Here am I, send me. I am ready to report for orders, dear Master. Summon me and I will go on any errand of love for Thee." From that time I have done my best for Him who has done so much for me.

I felt that my call was to the ones no one else seemed to care for. I longed to tell the unfortunate girl the story of Mary Magdalene, who washed the feet of my Lord with her tears of penitence, while He washed her sins away with His own precious blood and commissioned her to preach the first sermon of the Resurrection.

I desired to go to the homes of poverty and tell them of the Babe born in an ox-stall and cradled in a manger. Of Him who had no place to lay His head and no money to pay His taxes.

I longed to tell the broken-hearted of the "Man of Sorrows" who was acquainted with grief—who wept with those who wept—who offered garments of praise for a spirit of heaviness.

I desired to tell all who were bound with the chains of sin, that Jesus came to set at liberty the captives, and to open the prison doors and set free the prisoners of sin.

I desired to tell the nameless child of one who "made Himself of no reputation," who was conceived of the Holy Ghost and born of a virgin.

I deem it a great privilege to carry the Gospel to the despised and neglected of earth and it affords me great joy to watch the joy of God's salvation flood their souls. The united ministry of my husband and myself is honored of God in the salvation of precious, immortal souls.

I am so grateful to God for not only endowing me with the gift of preaching, but also with a love for home and children. I feel that I am honored to be the mother of six children—all of whom are with us but Baby Rachel, who went to Heaven a few months ago.

Home duties, the care of my precious children, and of an invalid mother, I have not neglected. God has enabled me to meet these obligations cheerfully. While I have recognized my first duty was to home and child-

ren, this has not lessened my zeal for lost souls, nor has it been a hindrance to my obeying the call to the ministry. When my presence has been required at home so that I was prevented going into the highways and hedges, God has sent the erring ones to my home to receive spiritual help. In my own home there have been precious, erring girls redeemed from a life of sin. To God be all the glory!

I often preach on rescue work and as a result more than a score of erring girls have been brought to Jesus.

God has also given me a message for mothers and wives. Many sad hearts have been comforted by this message.

By the grace of God I expect to continue in this work, so that I may at last hear Him say, "Well done!"



## CHRISTIAN EXPERIENCE AND CALL TO PREACH.

MRS. E. J. SHEEKS.

*Ordained Preacher of the Church of Christ.*



Mrs. E. J. Sheeks.

My religious impressions date from childhood. I do not owe them nor my call to the ministry to any home training, for my parents were not spiritual although they were Church members. There was no family altar erected in my home until I was seventeen years of age, and I never heard my father and mother pray until that time.

When eleven years of age I was converted while attending an old-fashioned revival in Kentucky, in which penitents found pardon for their sins at the "mourner's bench."

For lack of spiritual help and training, I lost the joys of salvation after having led a Christian life for some time. I drifted along backslidden in heart, although my outward life was consistent in the main. My pastor and the Church members considered me an exemplary Christian.

When seventeen years of age I attended a revival where the doctrine of sanctification was preached. I had never heard it preached, and the very first sermon I heard on the subject drove conviction to my heart. I confessed my back-slidings, consecrated my life to God, made vows to Him, and He blessed me wonderfully. Had the teaching been clear, I would not have professed the experience of Holiness at this time, but only as having been reclaimed from a back-slidden condition.



God gave me great victory over sin and used me in leading souls to Him.

Previous to this time I had never prayed in public nor conducted a public service. Not only was it the teaching of the denomination to which I belonged that women must keep silence in the Church and must not speak in public, but my mother was bitterly opposed to women speaking in public. I was fourteen years of age before I ever heard a woman pray in public.

Soon after I was so wonderfully reclaimed, I was called upon to conduct a prayer meeting. As I was about to decide to refuse the remembrance of the promise I made to God when at the altar of prayer that I would do *any* thing He wanted me to, led me to decide that I would do the best I could. So with the help of God I conducted it. God gave me evidence that He was pleased with the effort and I returned home with victory in my soul.

My elder sister had reached home and informed my mother that I had conducted the prayer meeting. She rebuked me sharply, telling me I was very much out of my place and she forbade me ever doing such a thing again. I went to my room with a discouraged heart, but I fell upon my knees and had a "little talk with Jesus," and Oh! He comforted me, and I received such help from Him that I continued my work for Him. He gave me grace to erect a family altar in my father's home, and my parents became spiritual so that they assisted me in family worship.

I was very happy in doing for God whatsoever my hands found to do. The early impression in childhood days that I was to labor in my Master's vineyard, still lingered with me, but I thought of course it meant to be a missionary across the ocean for I did not think that a woman would be allowed to preach the Gospel here in Christian America. So everything I could find to read about missionaries I devoured with eagerness.

I was eighteen years of age when I heard the first sermon preached by a woman—Mrs. M. L. Woosley of the Cumberland Presbyterian Church. She was conducting an annual camp meeting. My mother was privileged to attend and she was convinced that a woman under the leadership of the Holy Ghost had the right to preach or speak in religious services. Many times since have I heard her pray, testify, and even shout the praises of God.

I married a short time before my twentieth birthday, and as my husband was a traveling man, I traveled with him the first two years of my married life. This kind of life threw me into worldly company and I was so influenced that I soon became worldly and gradually lost my religious zeal. It is with regret I mention as thus having been drawn away from my Lord and His service. Strange to say, I tried to hold on to an empty profession, and we even continued to have family prayers, but my soul was so very barren and I realized that I did not have the former sweet experience. My teaching "once in grace, always in grace," led me to hold on to the outward form of religion.

We located in Memphis, Tenn., where my husband and I united with a denomination which worshiped in one of the finest Churches in the city and I was very enthusiastic in what is commonly called "Church work," but that did not restore to me my lost joy and peace. I led a very fashionable life. My chief desire was to dress as stylishly as the wealthiest members of that city Church. My husband spared no means to gratify this desire and to live in luxury in an elegant home.

I shall always praise God for giving me one more chance to get right with Him. I was afforded the opportunity to attend a meeting in Tennessee conducted by Rev. R. L. Harris. Under his searching sermons, I humbled myself before God, gave up all worldliness, took the plain pilgrim way, and God restored to me the

former peace and joy. Two years afterwards, while reading Wesley's five sermons on "Sin in Believers," I was deeply convicted for the need of the experience of sanctification. I sought and obtained it in my own room with no one present but God and my husband.

I confessed the traits of carnality to God and thoroughly tested my consecration to Him, I really *let go* of everything and person—home, friends, loved ones, husband, and self, and I desired the whole will of God.

I even consecrated to go to India that night, as I had an impression that possibly sometime in the future God might call me to go. I certainly will do so if God should at any time whisper "Go."

I shall never forget that night. It seemed that the windows of Heaven were opened and glory flooded my soul. This testimony came to me: "The King's daughter is all glorious within, her garments are of wrought gold."

Soon after this God called me to preach His Gospel. It was the voice of God and naught else. Yet I would not acknowledge it to anyone else—not even to those who had told me that they felt that God's hand was upon me for the work.

In my prayers this call was before me, and as I would listen to others preach I would really tremble as I felt it was only a question of time when I would have to do the same thing or lose my soul.

I was so very conscious of my inability, so I offered many excuses to the Lord. But He continued to press the call upon me.

I was willing to continue conducting prayer and jail meetings, and to give messages to the girls of the Rescue Home and to talk in Epworth League meetings.

The conflict in my mind about this matter was fierce, I had a comfortable home, my husband received a handsome salary and never stinted me. I never knew

what it was to lack for anything. I knew to accept the call to preach meant sacrifice, self-denial, reproach, opposition and persecutions. A very dark picture was before me. In my imagination I saw my husband opposing me and refusing to have a wife who was not a keeper at home. I could see myself a "grass widow" going from place to place with satchel and Bible in hand. I felt going that way, I would forever be disgraced.

For days I struggled and prayed over this matter. In desperation I cried to God and He gave me the following verse of Scripture: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee a covenant of the people to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners go forth; to them that are in darkness shew yourselves."—Isa. 49: 8, 9.

After spending the whole night in prayer, I said: "Lord, if it takes husband and everything else on earth, I'll preach, for I am assured the call is from Thee." Such rest and peace came to my soul. The old-time song, "How Firm a Foundation," began to ring through the corridors of my soul. So the matter was *settled* and I had the assurance the call was not a human impression, but a Divine call. This gave me courage to tell my husband, who previous to this time had not had the slightest intimation of the call or the struggle I had passed through.

I opened up my heart to him and I was greatly surprised to find he had not an objection to offer. He at once bought me a nice Gospel tent in which to conduct revival meetings.

For nine years I have been constantly engaged in Evangelistic, City Mission, and pastoral work. God has given me many souls for my hire, for which I praise Him.

I've met with great opposition and persecution. I've had experiences that took me to the lion's den and into fiery furnaces, but my blessed Saviour has always stood by and brought me out with a shout of triumph.



Mrs. E. A. Masterman.

I expect to be true to Him and do His will.

It is with a grateful heart I mention the faithfulness of Mrs. E. A. Masterman, the sweet Gospel singer, who has labored with me in my Evangelistic meetings. She has a Christ-love for perishing souls out of Christ. God has wonderfully put His seal upon her ministry of song and prayer. Heaven alone can declare the harvest of this precious woman.



## MY CALL TO THE MINISTRY AFTER YEARS OF SERVICE IN THE MASTER'S VINEYARD.

MRS. FANNIE E. SUDDARTH.



Mrs. Fannie E. Suddarth.

Having been reared by parents of the Old School Presbyterian faith, it seems but natural that I should become a zealous advocate of the Calvinistic doctrine. In accordance with this predilection, after attending the altar exercises in a revival meeting in the Presbyterian Church, at the urgent request of my honored father, I united

with that Church in my native town of Harrodsburg, Mercer County, Kentucky, at the early age of twelve years. Although I did not realize any change of heart at this time, I was an earnest seeker after the "truth as it was in Christ Jesus," and my father being my

spiritual guide, I feel that it was just and right that I should follow his advice and heed his counsel.

After the death of my dear parents in the year 1860, I united with the Episcopal Church, having been attracted by its ritual and imposing forms of worship. Some years after this, when I was a wife and mother, God spoke to me that I should consecrate my precious babe to Him in baptism as I had been dedicated in infancy. I immediately obeyed the "still, small voice," that like a monitor reminded me of the baptismal vows made for me by my precious parents in my infancy. Not having the convenience of the Episcopal Church, I united with the M. E. Church South at Franklin, Kentucky, and dedicated my babe in baptism at the same time.

Upon the afternoon of that memorable Lord's Day, I attended, for the first time in my life, an *old-fashioned Class meeting*. I must confess to an inborn prejudice against all attempts on the part of any woman to be heard speaking or praying in a public congregation. My prudent and decorous mother had given me timely lectures on the gross impropriety of violating Paul's command: "Let your women keep silence in the Churches." However, I feel it was through a special providence that I was permitted to attend that Class meeting, where I heard the rapturous testimonies of my pupils and their parents, with whose consistent lives I was well acquainted. As I listened, my interest increased, and the result was, that I stated my own convictions that this mode of public worship and liberty of speech allowed to all regardless of sex, the blending of *head and heart* in religion, was the *perfection of religious systems*. There in that Class meeting I found soul-rest and peace after long years of futile efforts in *trying* to be a Christian. I felt in my heart that I had been truly converted. I was truly devoted to this new faith, which was a quick transition from the stern doctrine of

Calvin to the high and holy creed of the Wesleys.

I learned to love the doctrines of my adopted Church-home. I saw the truth and beauty of the sanctified life, which after three years of halting between *more than two opinions*, I met the conditions in order to obtain the experience. After three weeks of earnest prayer and three days of awful soul agony, I was enabled to consecrate my redeemed powers to God and by faith received the Baptism of the Holy Ghost.

In due time the call to preach was whispered to my heart by the Holy Spirit, but I dared not call myself a minister. I gave numberless lectures and exhortations, but I shrank from calling them sermons until the summer of 1903, while attending a Camp meeting at Rising Star, Texas. While in the pulpit conducting a service, I realized the presence of God and felt His power upon me in an unusual way. At the close of the service I returned to the home of Dr. Gibson, where I was being entertained, and the words came direct to me from the Lord: "*You ought to preach.*" With the assurance that these words were the revelation of God's will, from that moment I have been His willing servant to preach His Word. My continual heart-cry to Him is to give me souls for my hire. He blesses my efforts and I am content to "spend and be spent" in His blessed service, trusting to gather many golden sheaves to lay at my Master's feet at the feast of ingathering in the skies.

I rejoice that the first sermon on the Resurrection was preached by a timid, trembling woman, and ever since women have obeyed the Master's command to them, "*Go tell.*" And now in these last days when the rumbling of the chariot wheels that shall bring the Christ to earth again are heard, I rejoice that many women, with uplifted hand, are proclaiming that in Jesus there is liberty to the captives of sin.

I also rejoice to stand in my humble place with my



saintly sisters and with them bring precious souls to our Christ.

God grant that every woman called of Him may prove faithful unto death and that the world-wide Revival may find many precious souls brought to Christ through the ministry of woman, who, with her brethren in the ministry, shall by the grace of God, hear their welcome from the lips of Him who hath anointed them to preach the Everlasting Gospel.



## CHAPTER V.

### CONCLUSION.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

—Galatians 3: 28.

In the preceding pages we have given the Bible teaching on the equality of man and woman.

FIRST:—That woman was not created as a *servant* of man, but as his *companion*, his *equal*. “I will make him an help-meet for him.”—Gen. 2: 18. Nothing was said of the subjection of woman before the fall.

SECOND:—That at the fall, as she was first in the transgression, it was said to her as a part of her punishment: “Thy desire shall be to thy husband and he shall rule over thee.”—Gen. 3: 16.

THIRD:—That Christ re-enacted the primitive law (Matt. 19: 4, 5) thus restoring to woman under the blessed spirit of Christianity equal *rights* and equal *privileges*.

FOURTH:—That Joel’s prediction, that “your sons and daughters shall prophesy,” (Joel 2: 28) was not exhausted on the day of Pentecost, but was to continue to be fulfilled throughout the entire Christian dispensation.

FIFTH:—That the objections to the equality of man and woman in the Christian Church are based upon the misinterpretation and misapplying of a few passages of Scripture.

SIXTH:—That God thought proper to bestow upon woman the highest office in His Church. She filled the office of Apostle, Prophet, Deacon or Preacher, and Pastor.

In the face of the Bible teaching on the ministry of women, who would presume to silence *one* of the thousands of modest, Christian women, who are in homes, the Church, school, or in the W. C. T. U., and other organizations, being blest of God in using their voices in His service? And yet there are some ecclesiastics who form resolutions against their efforts to preach the Gospel.

The writer was once present when a large body of preachers were in annual session. During that year, one of their pastors had invited a woman preacher to assist him in the revival services on his charge. She was greatly used of God in bringing the lost to Him. This body of preachers were in very plain terms expressing their disapproval of his course and of a woman being allowed to fill any pulpit within "their bounds." Different suggestions and resolutions were offered in order to prevent the repetition of such a course. At last it was settled in this way: "It is the *sense* (?) of this body that no woman be allowed to fill any pulpit within our bounds." Later on, before the session closed, the Presiding Officer introduces his wife to the audience, who, *standing in the pulpit*, proceeds to make a speech in favor of the "———— Society" of the Church, and from the pulpit very pathetically pleads with men and women to support it with their means and prayers. She met with the approval and applause of every member of that body. She was allowed perfect freedom to explain from the pulpit, *the plan of their society* (organization.) But a woman preacher must not be allowed the privilege of explaining the *plan of salvation* and plead with lost men and women to yield to Christ. This same body of men approve of women going as missionaries, for their Board of Missions is supporting some in the foreign field. "Consistency thou art a jewel."

While men meet to discuss, "How to reach the masses," women with Divine authority are going down

to the masses. Miss Jane Addams was recently introduced to an audience, as "a woman who has done more for the down-trodden and oppressed in Chicago than any one man or set of men."

This may be well called woman's age. She moves up and the world feels her power. She is invading every line of employment. The census of 1900 makes returns for 303 separate occupations, and only in eight of these do women workers fail to appear. If she has freedom to engage in secular employment, why not allow her freedom to engage her time and talents in telling the story of Jesus and His love?

It is true she was first in the transgression and thus opened the flood-gates of damnation and brought the curse of sin, misery, and woe upon us. If she, under the influence of the Evil One, could do so much damage, why not allow her, under the influence of the Holy Spirit, to do all she can to rescue us from the curse?

Dr. Adam Clarke said: "An ass reproved Balaam, a cock reproved Peter, and why not woman reprove sin?"

It is a well known fact that she has done more to advance the cause of temperance in the last twenty-five years than the men had done in a hundred years previous. When our country is sufficiently advanced in thought to give women the ballot, prohibition will soon be a settled question. She would soon abolish laws licensing saloons.

Truly Jesus is the woman's Friend. He conferred on her the right, to think, to worship and act—honored her specially. She was the first He turned aside from the Jews to give His benedictions. He knew what she would be to the world.

Rev. Herrick Johnson says: "The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible

is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with the devil. Jesus never let fall such words of royal commendation as concerning these women. Of the poor widow He said, 'She has cast in more than they all.' Of Mary He said, 'She hath done what she could.' And to the Canaanitish mother He said: 'O woman, great is thy faith! Be it unto thee even as thou wilt.' "

A heathen woman on reading the Bible said: "This Book must have been written by a woman. It says so many good things about her." We know without it and without the Saviour, whom it teaches, the lot of woman is pitiable in the extreme.

Where Christ is preached, woman's sphere is not one of deep degradation as it is where He is not preached and as it was among the numerous kingdoms of ancient paganism. In this Christian land she is honored. Woman, representing the highest place in the civilization of the world, is placed on the dome of the Capitol of Washington, holding in one hand the sword representing justice, and in the other, the Olive branch, representing Peace.

She is also the money-controlling power. 'You will find her image stamped on every piece of silver.

In New York Harbor, which is the gateway for the commerce of the world to America, there stands the tower of Bartholdi, which is about four hundred feet high, and on the top of it is a *woman*—"The Goddess of Liberty"—representing this nation as the land of the free and the light of the world. She has one arm nine feet long lifted aloft, lighted by electricity, which throws its light far out on the ocean, thus lighting the vessels into port.

Since woman owes her elevation to Christianity,

may she show her appreciation by rallying around the Cross and may the careless daughters hear God's call to *arouse* and His warning of the consequences of being careless: "Rise up, ye women that are at ease; hear my voice, ye careless daughters: give ear unto my speech. Tremble ye women that are at ease; be troubled, ye careless ones, etc."—Isa. 32: 9-11. O, that many more of our Christian women would say with Phebe Palmer: "When I consecrated myself to God, my lips and voice were included."

"Rise up ye women," and do the bidding of your Master, although some of His disciples may become indignant and say: "To what purpose is this waste?" Let Jesus reply to them: "Why trouble ye the woman? for she hath wrought a good work upon me."—Matt. 26: 10.

We come now to this final conclusion: That we women preachers will adopt the glorious motto given by Peter: "We ought to obey God rather than men."—Acts 5: 29.

## **“ 'T WAS WOMAN.”**

WITH REPLY.

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On the fly leaf of an old book the following was written:—

Who hailed the first appearance of pride,  
And listened while the serpent lied,  
Consented to be deified?

'T was woman!

Who by the tempter first betrayed,  
Infringed the laws that God had made,  
And all the world in ruin laid?

'T was woman!

'T was woman!

—From *Charity and Children*, 1891.

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## **REPLY.**

By N. B. C.

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Who failed to tell his new made bride  
How Satan basely, foully lied  
About their being deified?

'T was Adam!

Who joined his wife in sinful pride,  
Altho' he knew the serpent lied  
About their being deified?

'T was Adam!

Who tried to charge upon his wife  
The blame of his own sinful life  
When God and man were set at strife?

“Old Adam!”

Who ever since has laid the blame  
Of his own follies, sin and shame  
Upon the wife who bears his name?  
"Old Adam!"

Who viler than the serpent's hiss,  
Betrayed his Savior with a kiss  
And shipwrecked every hope of bliss?  
"Not woman!"

Who vowed that he would sooner die  
Than Lord and Master he'd deny,  
And on that eve did curse and lie?  
"Not woman!"

Who urged the rabble to deride  
The Son of God, and crucified  
Their Lord with thieves on either side?  
"Not woman!"

Who nailed his Savior to a tree  
And mocked His dying agony  
When He expired to set man free?  
"Not woman!"

Who used her place as ruler's wife  
To intercede for Jesus' life,  
When plots of enemies were rife,  
" 'T was woman!"

Who, when her plea could not avail,  
Stood near the cross to weep and wail  
While murderers drove the cruel nail?  
" 'T was woman!"

And when he bruised the serpent's head  
And rose triumphant from the dead  
What was the first word Jesus said?  
" 'T was woman!"

When John on Patmos saw the sights  
And glories of celestial heights,  
Whom saw he 'mid the heavenly lights?  
" 'T was woman!"

Now, everybody say amen!

